The American Missionary

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RETROSPECT AND PROSPECT

THE AMERICAN MISSIONARY wishes its readers a Happy New Year. It is not simply the year which is new, however, for 1919 witnesses the commencement of an epoch, one which is to challenge the church and its missionary organizations as has no other. This magazine is preparing to accept the challenge.

1918 Achievements

The Mt. Pleasant Church, Washington, D. C., was the banner church last year, having secured a club membership of 201. The church at Richmond Hill, New York, comes next, with 153; then the Washington Street Church, Toledo, Ohio, with 143; First Church, Bellevue, Ohio, 135; Hyde Park, Massachusetts, 134; First Church, New Milford, Connecticut, 123; Park Street Church, Bridgeport, Connecticut, 107; First Church, Meriden, Connecticut, 102; Central Church, Philadelphia, 100; North Church, St. Johnsbury, Vermont, 100; Cedar Falls, Iowa, 100.

1918 Testimonials

"I have appreciated the very high order of the magazine latterly."

"The magazine is so interesting, my only wish is that we could have twice as much about the work of each homeland department."

"I almost always find time to fairly devour the numbers as they come, finding great inspiration in the accounts of various forms of effort told in it."

"I do not see how our families would keep up their missionary interest and zeal without the intimate acquaintance with people and needs and the interesting reports from the fields which they get through THE AMERICAN MISSIONARY. Every number is a good one."

1919 Aspirations

To make THE AMERICAN MISSIONARY a herald of the New America.

To champion the cause of Christian Americanization.

To publish missionary narratives that have grip and punch.

To secure the co-operation of the entire denomination.

To double the subscription list.

A Word to Pastors

Since the annual letter was mailed early in November, the governmental restrictions on paper have been removed and our former arrangements are again in force. All pastors of Congregational churches may receive the magazine free of charge, and sample copies for the promotion of subscriptions are available upon request.

THE PASTORS' SECTION

TERCENTENARY EVANGELISTIC CAMPAIGN

By Charles Emerson Burton, D. D.

SINCE the last issue of this magazine the Tercentenary Committee has made further progress in working out the plans for the Tercentenary Evangelistic Campaign proposed for 1919. The definite aim of this campaign is through the deepening of spiritual life to secure a very material increase in the effectiveness of the churches in leading men into covenant relations with Jesus Christ.

Procedure

Bearing in mind that spiritual life is at the center of all, it is of great advantage to conceive a clear-cut course of procedure.

1. The Midwinter Conference. The Committee is elaborating a tentative program for the campaign, which will be presented to the Midwinter Conference of Superintendents and others in Chicago, January 19th to 23rd, where it will be carefully studied and revised. As a consequence the State Superintendents and Secretaries will be thoroughly equipped to lead in their own fields.

2. State Committees. With this preparation the Superintendents will go the following week to the meetings of their state committees and transmit to these committees not only the plan but the spirit of the movement. This committee will be prepared to inculcate the spirit of the campaign and its plan of action in the leaders of association groups.

3. Association Fellowship Meetings. Immediately after the meeting of the state committee, and while the subject is fresh in the minds and hearts of the association leaders, previously arranged fellowship meetings of the pastors in all of the associations will be held for prayer and conference.

4. Call to Prayer. These meetings for prayer and conference on the part of the pastors are timed to precede immediately a call to prayer from all our pulpits on a date to be set by the Midwinter Conference. All our churches will be asked to sound this call to prayer on a given Sunday. Every pastor will be furnished with simple but constructive outlines for private and family devotion, in the use of which he will ask his people to join with the entire fellowship in earnest prayer.

5. Easter Campaign. This progressive program will naturally prepare us for the special religious services which so many of our churches are accustomed to hold preceding Easter, and this year the Tercentenary Committee will ask every church of our denomination to give itself at this season to endeavors that shall quicken their spiritual life and reach the hearts of non-Christian people.

6. Church-Wide, All-the-Year-Around Program of Evangelism. The Committee contemplates asking all our churches to take up during the pre-Easter endeavor the question of their entire evangelical program, embracing all departments of the church life and the complete calendar of the church year. For this purpose there will be furnished a suggested program

of evangelism for the local church. When the atmosphere is sympathetic and hearts are warm is the natural time to take up seriously this fundamental task of the Church.

Reviewing this course of procedure it will be seen that it is definitely progressive. The state leaders are prepared for the campaign in their five days' conference in January. Fresh from this meeting they go to their State committees. While the plan and the spirit are warm in the minds and hearts of these State leaders, they go to the pastors in their fellowship meetings. The pastors in turn appeal to their people for simultaneous and intensive prayer. This concert of prayer leads up to the pre-Easter missions. During these meetings the Church adopts its all-the-year-around, church-wide program of evangelism, and all is done under the stimulation of like procedure by all the sister churches, and with definite leadership on the part of an effective organization.

Propaganda

To make the campaign effective the Committee proposed propaganda along the following lines:

1. Denominational Gatherings. The subject will be presented in all the denominational gatherings—National Council, State Conferences, association meetings, ministers' meetings, and the like.

2. The Printed Page. The publications of the denomination will be requistioned, including *The Congregationalist and Advance,* missionary magazies, state publications, Sunday School publications and the woman's magazines. Miscellaneous helps will also be provided concerning the several departments of activity.

3. Correspondence. The Committee will keep in constant touch with the state, association, and church organizations through the mails. In particular it is planned to issue a monthly letter to pastors with timely suggestions and helps.

4. Visitation. The tentative plans of the Committee call for a two-by-two visitation of pastors for the purpose of encouragement and mutual advice. This would seem to be a most important feature of the plans.

5. Absentees. The last Year-Book reports more than 118,000 absentee members. In the main there is little or no shepherding of this part of the flock. The Committee hopes to be able to institute plans whereby substantial aid may be given at this point.

Preparation

Obviously the call to this campaign involves the necessity of thorough preparation on the part of all concerned.

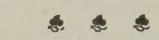
1. Personal. First of all the spiritual life of those who lead both in the general organization and in the local churches is of paramount importance. Let us search our hearts and clarify our purposes to make sure that we are fit instruments for this spiritual service.

2. Surveys. Every church needs to know its field. For example, a comprehensive list of constituents is absolutely necessary. This should include not only churchgoers but the non-churched and even the wayward. In many parishes a house-to-house canvass will need to be made. In every case an actual tabulation should be prepared.

3. Program. The Committee will suggest a model program of evangelism for the local church. This, of course, will need to be revised by every church to fit its own situation. Let the most careful attention be given to mapping out the plan of program.

4. Preaching. It is not impossible that the compelling subjects of world stirring events of the past four years have taken some of us away from the personal challenge to individuals to follow Jesus Christ. Now is the time to issue this call with rekindled earnestness. It should be done in the regular preaching as well as through special services.

5. Prayer. Most important of all is the preparation which comes with prayer. This campaign is born of the prayer life of our people. Only the strong current of spirituality which issues from prayer can carry it forward. Will not every church in our communion give itself to earnest prayer that God will prepare us for this service and through us turn the hearts of many to Himself?



THE PROGRESS OF THE PILGRIM MEMORIAL FUND

By Herman F. Swartz, D. D.

THE promotion of the Pilgrim Memorial Fund prompts several questions which are so often repeated that we believe an answer in the columns of THE AMERICAN MISSIONARY will be kindly received by the members of our fellowship.

The first and universal query is, "How are you getting on?" In answer, we can report wholesome progress in two ways:

First, the "Plan," as such, has been the object of prolonged and profound study, and it is now completed in all its main features. It truly is "the best annuity plan for a professional class yet devised by human wisdom." Nevertheless, we are most teachable, and any improvements seriously advanced are hopefully welcomed. For some time there has been in circulation a booklet entitled "The Pilgrim Memorial Fund," in which appear the names of the commission, officers, trustees, and other responsible persons, with a brief outline of the plan itself. This booklet may be had upon request addressed to the Pilgrim Memorial Fund Commission, 287 Fourth Avenue, New York City. A more technical publication which we hope soon to have available, is in preparation.

As to the second element of progress, we are gratified to report that the canvass is now formally launched. We are, at this date, working in Minnesota, New Hampshire, and New Jersey. Although the influenza epidemic has played havoc with our arrangements, we nevertheless have over four thousand subscribers definitely enrolled, with gifts ranging from one dollar to twenty-five thousand dollars each, making a total of over four hundred and fifty thousand dollars.

We have also canvassed Louisiana, Texas, Oklahoma, and Montana, and with returns in amounts ranging from the full state quota, as reckoned in terms of three times the benevolence apportionment, to fifty per cent in excess of such quota. The returns thus far secured from the Congregationally stronger states above mentioned promise results of like proportions. Barring unforeseen world conditions, we will surely raise our full five million dollars, but it is going to be hard work, and it will call for heavy giving.

The next question we frequently meet comes from the ministers who ask, "In view of the prospects of success in securing the Pilgrim Fund, what personal plans should I make?"

Our answer is, "if your age is between twenty-five and sixty years, you will do wisely to take out membership immediately in the Annuity Fund.

It is highly profitable both as an investment and as protection as it now stands, and it will be even more desirable when the Pilgrim Fund begins to yield its income."

A fundamental reason for immediate action is the fact that most of us have acquired the habit of having a birthday at least once each year. Every such birthday means an additional liability, with the inescapable penalty of either a higher rate of dues or a reduced ultimate return.

A third question is also asked most frequently by ministers. It is, "When will the certificates based on the Pilgrim Memorial Fund be issued?"

Obviously, obligations resting in part upon the Pilgrim Fund cannot be written until the Fund itself becomes productive. Therefore, it is not planned to issue such certificates before January 1, 1922.

But, and this is important, those who hold certificates under the old plan now in force, may then convert them into the new plan certificates without any penalty and at full value. It is quite possible, however, that members who, in 1922, are over fifty years of age, may find it more profitable to retain their original plan certificates. In either case, they will share, in exactly the same ratio, in the distributable income of the Pilgrim Memorial Fund.

One of the finest things about this undertaking is the evidence of well-nigh universal fine feeling toward it and toward those for whose sake it is being carried on. From one-third to one-half of all the people in the average audience will immediately respond by making subscriptions at the hour of presenting the subject. A little subsequent visiting generally increases by about fifty per cent the gifts from those who were not present or who desired time for further consideration.

Nevertheless, there are some adverse winds. A very prosperous farmer refused point-blank to give, on the ground that a minister should have faith that the Lord would provide, and hence that it is wicked for the minister to take any thought about what he should eat in his old age. We were unable to persuade the brother that our plan was exactly suited to prevent such ministerial "wickedness."

Another devout—and wealthy—saint would not tolerate the thought of laying up a permanent fund because Christ's second coming "is right at hand." We were edified to discover that this far-sighted brother has his funds largely invested in real estate, a form of security which it may be supposed the millenium will not wipe out.

Another objection came from a merchant operating a general store in an eastern community. He was really angry, declaring, "I don't see why I should help lay up an annuity for the preacher when no one is laying up an annuity for me." His customers have remarked, however, that he is actually laying up a little for his old age and they are apparently helping him to do it when they pay their bills.

The writer has spoken to hundreds of people in many states, and we have several field men constantly at work, yet these are actually the only instances of objection which have reached me, either directly or indirectly. It is nothing less than marvelous.

On the other hand, we receive a constant stream of beautiful, appreciative, and helpful words which greatly enrich the thousands of gifts. The Pilgrim conscience is building the Pilgrim Fund.

CAMPAIGN FOR MISSION STUDY

By Miles B. Fisher, D. D.

THE study of missions has always made appeal to Christians of vision, but now there is special reason why we should study missions. Our own nation's problems and the hoped-for development of international relations put a premium upon mission study. The mission study textbooks that are having common use this year among all denominations are peculiarly fitted to help us Christians meet our responsibilities. One might almost claim all patriots for mission study, whether Christians or not.

By common consent our country is moving with accelerating speed into epoch-making changes, industrial, economic and social. Men everywhere are asking whether these are to be orderly, constructive, evolutionary, or reckless, destructive and revolutionary. The issue depends upon intelligence and morality.

If the Church is to meet the challenge, she must add to her piety a new measure of particular intelligence at the points where the strain is going to be felt, namely, the industrial, the economic, and the social. How necessary this is will appear as one reflects that morality cannot flourish in a vacuum. The Church cannot supply morality in general with which to help meet the crisis. We shall want to see the situation as it is, with its injustices, its desperate needs, its animosities, and be shown how, as Christians, we can be moral; that is, make a flesh-and-blood, every-day exhibit of Christian principles of justice and brotherhood.

And when we turn to international relations we are struck with the importace of mission study as insuring an attitude of mind necessary in working out terms for world harmony. There must be a new spirit animating our international engagements, different from that which through all the ages has characterized them. Justice, respect for the individual, a will to help the less favored—these must determine any enduring international relations. Diplomacy hitherto has sought first the security, the enrichment and the power of the victor, and next alliances whose object was power. Traditionally, peace conferences have not been solicitous for the smaller nations, for their integrity, or for allowing them a chance to work out their own cherished ideals. Traditionally, they have not undertaken to help the less favored. Such an ideal has recently been voiced and widely hailed among both the strong and the weak. Can it enter into the protracted counsels of the conclave at Versailles? However much or little this ideal comes to be written into the terms of peace and the solemn engagements between nations, it can have effect in the long run only as the active conviction of the people supports it. Our nation wrote better treaties with Japan and China than California favored, and that state effectually impaired the treaty guarantees. It may be another state next time, or another nation, if our nation does not from the heart (and pocketbook) avow the ideal. The problem cannot be solved at Versailles. It can there be stated and worked as far as "vulgar fractions." If we can ever get the answer and "prove it," it will be by the sufficient intelligence of our people and their sufficient morality—that is the will to make the standards of Jesus effective between nations.

Excellent textbooks on foreign missions are widely used just now, published by the Missionary Education Movement and Woman's Boards. They are, "Ancient Peoples at New Tasks, by Price, and "Women Workers of the Orient," by Burton.

Beginning with the new year, we Congregationalists are asked to swing into line and organize in every church a mission study class. Nobody else asks us. We ask ourselves. The logic of the case asks us. The prophets

would say God asks us. Among all denominations there is a concerted movement—a drive—on, through January and February, to organize such classes.

Our own fellowship has permitted mission study to languish in recent years. Now is the time to give it place and enthusiasm in our work. On the West Coast the movement has, during the last year, gained great headway. In Washington it is the fashion for churches to organize a number of classes. In Northern California, classes in Berkeley, Oakland, and Piedmont organize geographically, meeting either in private parlors or in church rooms—in one city nine Congregational classes, in another eleven.

In Southern California the movement has assumed such proportions that it is called locally "The School of Missions." One church of 650 has enrolled 267 in its school of missions; another of 800 members has 150 enrolled; another, having 894 members, has 221 enrolled, and one organization, with a membership of 331, reports 150. Still another school has an enrollment of 71 out of a membership of 194, and a church of 2440 proudly reports 600 engaged in mission study. They have men's classes, women's classes, young people's classes and junior classes, studying various textbooks as seems desirable. All meet at the same time weekly for about eight weeks, usually assembling before the evening preaching service.

This California movement owes much to the Summer Conferences of Missionary Education. Here leadership was prepared and impulse was given. But these Conferences, demanding so much time and money, could not train enough people to lead the many classes in the churches above referred to. Therefore local missionary education conferences were conducted in centers where the torch of knowledge was passed again to ten times as many. These became teachers in the churches where the school of missions idea took root.

Most of our churches will have no such developing spirit of interest and zeal. Let such a church, with "nobody to do nothin'," not abandon the idea of a mission study class. Somebody cares and can. Find him or her. Talk it over. Inspect the study books. Note the admirable "Suggestions for Leaders" published for every book. Ask the pastor to preach on the present-day significance of missions. Invite the group individually. Be primed, and have a supply of the books to be studied. The various mission study books usually cost sixty cents in cloth and forty cents in paper. "Suggestions to Leaders" are five and ten cents each. All can be had from the Pilgrim Press, 14 Beacon Street, Boston, and 19 West Jackson Street, Chicago, as well as at many bookstores. The Mission Study Class Manual, five cents a copy, is also recommended.

Till the school of missions idea takes root and right of way at either the early Sunday evening hour or on a prayer meeting night, it will remain for classes to fit in as best they can. The women's class will probably be made up chiefly from the missionary society, but they are likely to have members from outside, as a definite study appeals to some. A young people's class in the church school may well take as an elective course on missions some book such as Ward's "The Gospel for a Working World."

But this proposition must come with appeal to our men. They are the persons who must soonest and with largest influence face the changing order. This national problem has not before been called a matter of missions. Yet, only as one has a missionary spirit can the problem be solved right. Get the men to studying. It will reward them, vitalize their faith, and spiritualize the churches.

For further information inquire of the Secretaries of our mission boards, or of the Secretary of Missionary Education, 14 Beacon Street, Boston.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Not only a Happy New Year but a Happy New Age is ours. Wish for it, pray for it, live for it.

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The February number will contain the second installment of President Potter's series of articles. The title is "The Training Camps."

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The story in this issue, entitled "The Southwest and Its Most Pressing Problem," will be of special value to Sunday School superintendents and teachers as supplementing the Hero Tale and Service provided for this month.

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Two ex-presidents of this Society have furnished articles for this number of THE AMERICAN MISSIONARY. They are Cyrus Northrop, LL.D. and and Rev. Samuel H. Woodrow, D.D., the latter being at the present time Chairman of the Board of Directors.

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This Society regrets to announce that the prevailing epidemic has taken from the home missionary force three of its valued workers. They are Rev. Jasper L. Walsh, Edgemont, South Dakota; Rev. Alexander E. Cutler, Mott, North Dakota, and Rev. David Preikszas, Laurel, Montana.

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The history and needs of the work in the Southwest will challenge our Sunday Schools throughout the year. Remember that January is one of the two months set aside for The Congregational Home Missionary Society by the Tercentenary Chart Plan for Sunday Schools. On page 465 of THE AMERICAN MISSIONARY for December you will find complete information concerning our plans. If you have mislaid this number, write to the Publication Department of this Society for another copy.

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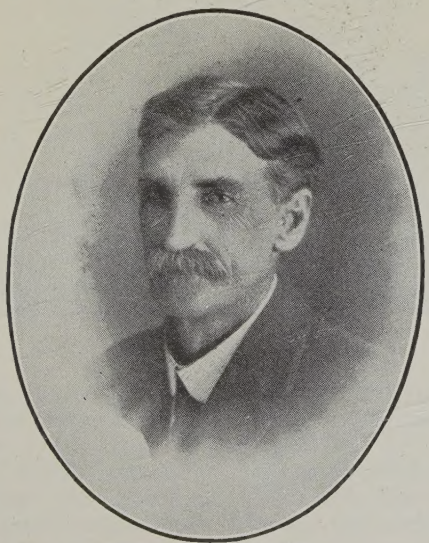
The midwinter meeting of the Societies of the Church Extension group will be held at the Fort Dearborn Hotel, opposite the La Salle Street station, Chicago, January 19 to 22, 1919. The program, as usual, will include the business meeting of the Board of Directors, the session of the Extension Board officials and Superintendents, and the Superintendents' Conference. The gathering of the denominational leaders called by the Commission on Missions, will assemble Wednesday, January 22nd, and will last through Thursday, the theme being those several phases of the denominational program most to the fore at the present moment.

THE SOUTHWEST AND ITS MOST PRESSING PROBLEM

By Rev. A. B. Case, Pomona, Cal.

IT would probably not be possible to cite the numerous duties which fall to the lot of a home missionary, particularly one who works among a people to whom he must practically be "All things to all men." After I had worked among my Mexican friends for a long time, devoting much time to preparing sermons, conducting services, and visiting my flock, I discovered that it was not until my people began coming to me with their troubles — not always religious ones — that I could hope for real success in my ministry. I have always considered myself fortunate in having won their confidence to such an extent that they brought their difficulties to me, and I have invariably found them appreciative of any service I was able to render, regardless of the fact that results were not always the ones most earnestly desired.



REV. A. B. CASE

One morning a dark-skinned youth, recently from Mexico, called on me. Pancho was unlettered. He was also bashful and it was with difficulty he made his errand known. He loved a black-eyed senorita, but before his courage had risen to the speaking point her family had removed to a distant town.

"Will you write me a letter to her mother?" he inquired.

"With pleasure," I replied. "What shall I say?"

"You know. Say it your way."

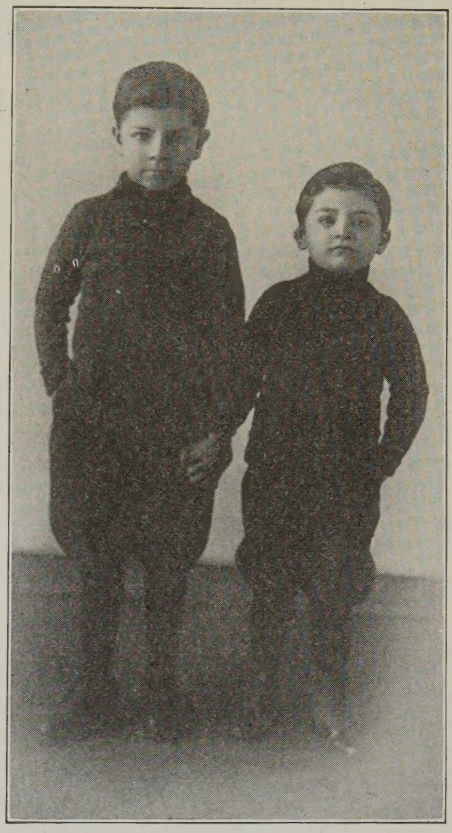
I had thought he would dictate, but it seemed that the responsibility of inventing a form of proposal was to rest upon my shoulders. Was it my fault that no reply ever came to that precious letter? Neither Pancho nor I believed so. Fortunately, his sorrow was soon comforted by another fair one who is now his bride.

Family life in Mexico does not always begin with the marriage of parents-to-be. A part of one's work among our immigrants is the tardy

straightening out of such irregularities. In many instances it happens that the bride and groom have as witnesses an interested group of sons and daughters.

Jose and Josefa were new converts. They had apparently enjoyed years of wedded life. Church fellowship was being considered, when one day Josefa asked me to call at her home. In the interview which followed the secret that they had never been married was revealed, and at her request the ceremony was performed at the mission on the following Sunday evening.

Ramon and Maria are members of my parish, and permit their children to attend our Sunday School. Both husband and wife were hard drinkers of red wine. Conjugal difficulties were frequent in their household, for Maria's tongue was long. Ramon was persuaded to abandon the bottle, gladly availing himself of an anti-drink medicine which I procured for him. I met him on the street some time afterward, and he said he was grateful and "getting on finely." Upon my urging constancy in prayer and in attending services, he replied, "You speak to my wife. If you can persuade her to be a Christian, it will be very easy to get me. If I speak three or four words, she comes back with five or six. I do not think that is right. I hope you may convert her." I spoke to Dona Maria, and she came to our meetings. We are hoping for her conversion, and his.



WELL WORTH AMERICANIZING

The Gospel is the power of God unto salvation to every Mexican who believes. This is proved by the thousands of transformed lives which have resulted from the work of our missions here. We are not, however, satisfied with our success in reaching the great laboring class of Mexicans. The great majority of these people persistently refuse to enter Protestant places of worship. While seeking and receiving little from the Roman Church, they care for no other. Then, too, thousands are entirely indifferent to any kind of religion, and after years of faithful labor not one in twenty becomes seriously interested in salvation. Granting that most important results of missionary labor cannot be tabulated, the situation is far from satisfactory. For example, in a Mexican colony of five hundred the one Protestant chapel counts an average attendance of twenty-five. In the next city, where there are one thousand Mexicans, the ten-year-old mission may have less than seventy-five real adherents. Among the fifty or more Spanish missions of California rarely can one be found with an average congregation of one hundred.

We have many able and consecrat-

ed ministers, both American and native Mexican, largely the latter. Stereopticon services, social entertainments, welfare work, night schools—such lines of service—with faithful preaching, are now being employed, but the progress of the work does not begin to keep pace with the increase of the Mexican population.

Few Americans realize the seriousness of our Mexican problem. An immense influx of Mexicans who desire, one and all, to remain Mexicans in language, customs, religious beliefs and prejudices is constantly coming to us. The great majority are of the peon class, possessing admirable traits, but having vices, pernicious ideas, and being totally devoid of religion. Largely through our own neglect and indifference, relations of confidence and goodwill are not established between us and these foreigners, who more readily affiliate with the lower elements among us than with our better class. A native Mexican pastor has said, "The Mexicans may easily become a menace to society in this country, if something more is not done for them here."

ALBERTO REMBAO

An attempt to do "something more" is being made in Pomona, California. Here are seven hundred Mexicans. The Protestant mission, long established, is a sure but slow-working leaven. The idea of a Mexican social center took practical form here. The plan embraced night classes for teaching English under the city school direction; a branch of the public library, with literature in both Spanish and English, is at our disposal; motion pictures and stereopticon views are extensively used, and there are addresses given on history, domestic economy, and American patriotism, designed to bring the Mexican people into full sympathy with our Government in the present international trouble. We were able to secure a commodious hall, and to arouse the interest of a few public-spirited citizens. The City Council and the Chamber of Commerce each appointed a member to act with our Advisory Committee. The modest budget calls for seventy dollars a month, which, when raised, comes from personal subscriptions.

Three evenings a week are given to study, and there are twenty-four youths enrolled for these sessions, and in addition public meetings are held each Thursday and Sunday evenings. From the first it was made clear that there was to be no sectarian propaganda. The attendance mounted from thirty-five to fifty, and then to one hundred and more. One special program drew two hundred and fifty, while another, connected with Mexican Independence Day, brought together upward of four hundred, and another, which was presided over by the mayor in the Greek theater, drew an assemblage of more than seven hundred, including many Americans.

The services of a talented Mexican youth, Alberto Rembao, were secured for a great deal of this work. Alberto is a student of Pomona College, preparing for Christian work in Mexico. Few Americans could ac-

A FREIGHT CAR—THEIR ONLY HOME

complish as much as he has done among his people here.

Social evenings, with music and games, are frequently held. Some of our best American young people take part in these meetings, and are especially helpful in assisting with the music. The Spanish classes of the college, under the direction of their professor, prepared an entertainment consisting of dramas, songs, and an original oration, all in Spanish, and gave our Mexicans a most enjoyable evening.

Under Rembao's leadership a Mexican society was formed, taking the name, "Centro Mexicano," and having as one article of its constitution, "to promote our physical, mental, and moral well-being," and another, "to foster friendly relations with our English-speaking neighbors."

With great diffidence the Mexicans began to take part in the programs. Their progress was marvelous, and the meetings recently held, with Mexican orchestra, stirring choruses, declamations, recitations and original addresses, were eye-and heart-openers to our American community.

Although it is well understood that the leaders in this work are Protestants, confidence has been gained. Views on the life of Christ are shown, talks given on temperance and on moral and spiritual themes. These are received with appreciation.

The best part of this social work has been the bringing together of our Mexicans and Americans. The problem will be largely solved when we become acquainted with each other. For both nationalities it is a discovery of good in each other. Genuine sympathy and good-will are growing. The Mexicans see that the Americans—without any air of superiority—are interested in them, and in time they may come to love their adopted land.

KEEP THE HOME FIRES BURNING

By Cyrus Northrop, LL. D., Minneapolis, Minn.

THE great war in Europe has been, and is still, making unprecedented demands upon the resources of America. The subscriptions to Liberty Bonds, the contributions to the Red Cross, the Y. M. C. A., the Y. W. C. A., the numerous special calls for the relief of

French orphans, for suffering Belgium, for the terribly stricken Armenians, and for the miserable people of Serbia and other countries, constitute a collective burden upon our people which they would not sustain if they were not stirred by a new spirit of generosity born of the terrible world conditions. It is well for the world and well for America, that this country has the wealth needed to meet all these requirements of the war; and it is a matter for universal congratulation that the American people are responding to all these calls with a liberality never before known, and of which they would not have deemed themselves capable before the outbreak of the war. Democracy must triumph over autocracy, and America's men and money will mightily contribute toward that result.

But while America has done her utmost to secure victory for civilization and humanity, there are other interests of the greatest importance that cannot be overlooked. Neither education nor religion can be safely neglected even during the war. The standard for both cannot be lowered. Our universities and colleges, while doing much to aid the Government in the prosecution of its plans, must not devote themselves exclusively to that work, but must continue with the education of the rising generation. And our churches must "Keep the Home Fires Burning," and not relax their efforts to disciple the world. Our great missionary societies must not be weakened by reduction of contributions and the loss of earnest support by the churches.

One of these societies is the Home Missionary Society. It has a wonderful history and has done a wonderful work. It has aided in the establishment and support of eighty per cent of the Congregational churches of the country at some time or other in their history. Even in New England, the home of Congregationalism, many churches are today kept alive by the aid of the Home Missionary Society. Out of these feeble churches have come some of the ablest and most useful men in the country. It pays to keep these organizations alive. The Society has been foremost in establishing new churches from the Atlantic to the Pacific. I am glad its spirit has been Christian rather than denominational, and that, generally speaking, it has established new churches where they were needed, and not where there were already churches enough though none of them was Congregational. I do not believe that Christians should waste the Lord's money in wicked competition to establish denominational churches. The Congregational Home Missionary Society does not encourage such competition, but places churches where churches are needed, and has contributed largely to the religious life of many of our states.

We have been urged, and very properly urged, to do all in our power to support and encourage the men at the front, our representatives in the great battle for humanity. And with equal force the churches should be urged to sustain and encourage the men at the front in the great missionary struggle to bring the world to Christ. The home missionaries need the sympathy and support of their brethren in their self-denying labors, just as the soldiers "over there" need the support and sympathy of the loved ones at home. As patriots we are doing all we can to win a victory for humanity and civilization in the great world war. Let us as Christians do all we can to win a victory for humanity and civilization in the great world war. Let us as Christians do what we can to win the world for Christ, and let us as Congregationalists do what we can to keep our great missionary societies strong and active, and especially to keep the Home Mis-

sionary Society as great a power for good in the religious life of our country as it has been in the past, that it may contribute in full measure to the evangelization of America and so to the discipling of the world.

Peace will not restore the world to the condition it was in before the war. Huge debts will rest upon all the leading Christian nations. Labor and capital will have to readjust their relations. Millions of men will have to find new employment. The many occupations in which women have engaged during the war may or may not still be held by them. But there are sure to be such tremendous economic disturbances as will require all the common sense and Christian charity of the country to settle. There will be great work for the churches at home—and hardly less abroad where missionary enterprises have been so largely broken up by the war. Let the churches hold fast to their faith, let them, in the language of the war, "consolidate" what they have already achieved, and, since peace has come, be prepared to carry forward aggressive work more vigorously than ever before. In many respects we shall have a new world, and, I think, a better world. Therefore our faith in the coming of the Kingdom of God ought to be stronger than ever before, because we see the triumph of righteousness and mercy over barbarism and cruelty.

Jesus shall reign where'er the Sun
Does his successive journeys run;
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more.

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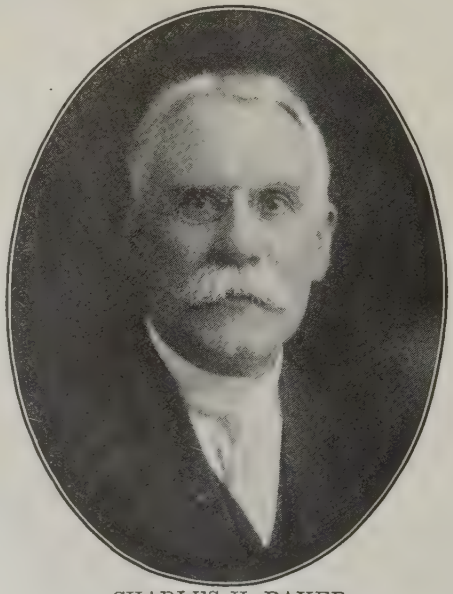
SUNSHINE AND OXYGEN---A TREASURER'S BIRD'S-EYE VIEW

By Mr. Charles H. Baker

OUR ordinary view of our Congregational constituency and resources is apt to be restricted to our own immediate surroundings, and it is always worth while for us to realize what we mean when we speak of the forces at work under our name in the nation. The western man is more likely to know the larger aspect than the eastern man, for it is certainly true that the distance from San Francisco to New York, or from Seattle to Boston, is much less than the distance of the same trip toward the setting sun. Try it yourself.



CHARLES H. BAKER

These general considerations were given vivid point in the mind of the Treasurer of our Home Extension Societies by a recent trip of which he brought report at the last meeting of the Executive Committee. Beginning at Spokane and Tacoma, a rapid review of churches, ministers, and religious conditions was made, covering the cities of the Pacific Northwest and the Coast towns and cities to San Diego at the far south; then eastward through the prosperous towns of the southern valleys; through Arizona and Texas to our denominational outposts in Louisiana—the whole circumference of the United States.

During a large part of this visit the influenza made church services and public gatherings impossible, and on this account the impressions received were mostly those gained from actual visits to places and individual ministers and laymen in their active work of every day. Not a bad way to secure real knowledge of men and methods and the factors of success in each case. The group gathered in a meeting for inspiration may yield less valuable information to the visitor than the same individuals seen in their working clothes and using their tools in their every-day surroundings.

Perhaps it is due to this out-of-door inspection, compelled by force of circumstance, that the first impression, very definite and vivid, is one of vigor and life in every part of this great Congregational field. More churches, more ministers, more strength and virile force in our denominational life, more eager, active, vigorous laymen, vitally interested in the work of the Kingdom of God both at home and abroad, in their own region and in the nation, a larger force in the religious reckoning than we have realized—this is the first positive impression of the sight of our Congregational phalanx in this great land of "Sunshine and Oxygen."

And the second impression is like unto the first. Wherever such a real man is at work—one of these typical Congregational ministers, full of physical, mental, and spiritual life—there is sure to be gathered around him a group of men and women like unto him—the active men of affairs, the leaders of thought in the community, not always or necessarily the most numerous, but always commanding respect and attention, and influencing the civic and religious development.

It is a great delight to see and recognize that our Congregational leaven has a place and a work to do in every part of our land, and not alone in the regions where we have been taught it was indigenous. On the Puget Sound; on the shores of the Western ocean; in the cities and towns of the wonderful fruit and grain valleys of the Pacific Slope; in the magic cities of the Southwestern irrigated country, the modern wonderland of America; in the Southern cities, developing as few of us yet realize, and holding such promise for the near future as the Middle West extended to the last generation—in all these regions of out-of-door living the spirit of courage and optimism of our fellowship is high, and the "Sunshine and Oxygen" of their climate is also the inspiration of their faith that the Congregational forces are to go in and possess the land. The writer returned to his duties with a vision of larger things, due to a larger knowledge. May many more do likewise!

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"WITH LONG LIFE WILL I SATISFY THEE"

REV. Selden C. Dickinson, pastor of the Second Congregational Church, Colorado Springs, Colorado, has the unique distinction of being the pastor of a church which has within its membership six couples who have celebrated their golden wedding anniversary. The following extract from "The Evening Telegram" tells the tale:

"One would travel far before he could duplicate this picture, for here are six couples who have passed the golden milestone on their wedded way, and all but one of the group belong to a church with a small membership. This is the Second Congregational Church located on South Tejon street. It has as its slogan, The Church with a Welcome Sign without and a Welcome Spirit within, but now it may adopt as a subtitle, The Church of Long Life and Love.

"The combined ages of these people is 925 years. If they all live

MEMBERS OF "THE CHURCH OF LONG LIFE AND LOVE"

three years and eight months longer, their aggregate ages will equal the reputed lifetime of Methuselah. Their average is seventy-seven years and one month, which proves that godliness is indeed profitable, and that the Congregational brand is a superior one.

"Their combined matrimonial life is 328 years, which is some married life. One pair has walked together for more than sixty-eight years and the total average is nearly fifty-five years. Their combined church life is 675 years, three having been about their Father's business for seventy years. Their combined residence in Colorado Springs is 134 years, and the average for each is twenty-two years. Ohio leads the list of native states with three of the group claiming to be Buckeyes; Indiana and Germany follow, with two each; then one each hails from Illinois, Pennsylvania, New York, Connecticut, and Massachusetts.

"It is needless to say that these people are not adherents of Dr. Osler, for they are all still active in life and doing their day's work. Rather do they hold with Browning as he sings—

"Grow old along with me!
The best of life is yet to be,
The last of life for which the first was made;
Our times are in His hand,
Who saith 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid.'"

In a personal letter to the editor Mr. Dickinson adds, "All but one are members of the church; six are always at Sunday School and morning service, and one other teaches in a small school near her home. One of the women is our church visitor and she makes from five to six hundred calls a year. The oldest one of the group, the third from the left in the center row of men, is a regular attendant at prayer meeting as well as Sunday service. He is in his ninety-first year and rides on a bicycle to church and Sunday School. He oc-

casionally sings a solo in connection with the church services. One of the women is treasurer of the Woman's Missionary Society, and another has been for years a member of their program committee."

Despite the ban occasioned by the epidemic, which prevented the convening of services and frowned on calling, Mr. Dickinson has been by no means idle. He writes, "I spent considerable time in looking after a family across the alley, five of whose members had influenza, only one being able to be about. I carried coal to them, emptied ashes, ran errands, etc. I also used the extra time to help install a furnace in the church, lay a cement floor in furnace and coal rooms and clean up generally."

So long as the Home Missionary Society has men with such a spirit as this, it need not fear for the future of the Church.

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OVER HERE

HAVE we given quite enough thought to the men who have not been able to get across, for whom family considerations, health, and the call of important duty have made it imperative that they remain at home? Sometimes it has been a more trying experience to stay on this side than it would have been to go to the other. We give here stories from three such men. The three, in the order of narration, are Rev. William Le Roy Zabel, of Vancouver, Washington; Rev. Hiram B. Harrison, Houston, Texas; Rev. Warren Morse, Portland, Oregon. They are but three among many. The narrative reports of the missionaries of this Society are indicative of the fact that all the several "Drives," the various war-time economies, and extra efforts have found leaders, not infrequently the most substantial leaders of the community, in members of our missionary force.

Boy Scouts and Boys in Khaki

On coming to Vancouver, I found the boys greatly interested in Boy Scout work, and a troop was organized with myself as Scoutmaster. At the first meeting there were eighteen boys present who wanted to become Scouts. At the present writing there are twenty-nine boys who have passed the tenderfoot tests. I find the members all very loyal to their troop, and since its organization two other churches in the city have become interested in this work.

Dr. Baird has appointed me camp pastor for the Congregational churches at Vancouver Barracks. There are men in uniform in attendance at every morning service. A program was given by the boys in khaki on the evening of August 25th which was greatly enjoyed by the three hundred soldiers and civilians who were present. In fact, the boys liked it so well that they asked to have another presented, and we promised such an entertainment for the last Sunday of each month. The one held in September was better attended and more appreciated than the first. After the program was given a social half hour was held, and many of the civilians remained and helped with the entertainment. This had a wonderful effect in making the soldier boys feel at home and in realizing that even if they were away from their own people "somebody cared." We have met many of these young fellows personally and have helped them to find rooms for their wives, mothers, and sweethearts when they came to visit them. It has also been a pleasure to be able to render small personal favors from time to time.

The War-Time Program of a Texas Pastor

As was the custom last winter we are opening our meeting house from

four to ten on Sunday evenings to the enlisted men of Camp Logan and Ellington Field. We consider ourselves fortunate in having some of our neighbors who are outside the membership assist on the Committee of Entertainment. Before luncheon we have a brief service of singing and prayer, and afterward I go on to Belleaire. A goodly number of the people assist my family in extending hospitality to the men and they are given the freedom of the house, which they seem to enjoy very much. We have received many letters from France and Italy, written by men who were with us last year, and they have certainly contributed to the feeling that we are rendering the soldier boys a service that is important and worth while.

I have been utterly unable to break away from the Red Cross work. The activities, aside from the routine of administration of one of the large chapters of the country, have included the following in the last three months:

Perfecting the organization of a Home Service Section which is rendering service to the families of about a thousand soldiers monthly, at an approximate expense of $2500.

The organization of a thoroughly efficient Canteen Committee, which is now meeting 13,000 troops in transit monthly, besides rendering numerous personal services of great significance.

The organization of a Motor Corps which gives one hundred hours of free service weekly. Recently this Corps met from fifteen to twenty-five mothers and sisters who had been summoned to the base hospitals, many of them to see their loved ones for the last time. The Spanish influenza has been a great scourge in the camps here, much more serious than the press reports indicated. We have been able to provide emergency nurses and special dressings, such as contagious ward masks and dressings for the Federal Clinic.

The organization of a Conservation Committee which has collected ten thousand pounds of used clothing for Belgium, twenty-five thousand linen articles for the French hospitals, and quantities of nuts and pits with which to make charcoal for gas masks.

All this organization and work has been done under my supervision, and the human element, with its personal draft upon one's energy and sympathy, is beyond description or report. I have prayed for the war to close that I might get from under it, but I would not dare to do so now, even if my interpretation of patriotic duty and privilege would permit.

While Waiting

War necessities brought about a big change for our people. On July 31st I took up work as draughtsman with the Columbia River Ship Building Corporation, and have been with them ever since, on the basis of forty-eight hours per week, although it is understood that I am to be allowed to get off for any emergency or important matter in my church work. I am planning to attend all important conferences, such as the state meeting, but since I had had several years of training as a draughtsman, it seemed that I ought to use what ability I have in this direction for the benefit of the Government.

In order to conserve the work of the church as much as possible, I made the following proposals to the members of the congregation and they voted to accept them.

1. I am to continue to give my forty-eight hours of service weekly at draughting and do what I can for the church during the remainder of the time.

2. The engagement of a chorister or director of music, who shall make special efforts to train our people, both young and old, to sing, instead of devoting a great deal of time to solo work.

3. The expenditure of $100 annually for a parish visitor.

4. The employment of a teacher of expression who shall drill our people as Four-Minute Speakers for Government interests, to present some of the great passages of scripture individually, biblical stories as dramas, and also to prepare missionary plays. This is a new venture, but we believe that there are possibilities in it.

5. The employment of a pianist.

6. The employment of a janitor.

There are two people in our church who are eminently fitted for the work of parish visitor and teacher of expression.

We believe that this plan will conserve the work of the church under the changed conditions as much as it can be done. By request, I shall continue to serve as pastoral adviser of the County Christian Endeavor Union.

I had hoped to go abroad as a Red Cross chaplain, but just as I was accepted for this service, the army took over all the Red Cross chaplains who were already abroad and the organization is not sending any others over at present. However, I was turned over to the army for examination and consideration, and may yet have the great opportunity of going "over there." In the meantime, I am trying to go ahead with my work as though I were to remain on this side indefinitely. We are all doing our utmost to serve our beloved country as well as our church.

MEETING TROUBLE WITH A SMILE--- A PASTORAL LETTER

THE war and its call for the ministry of comfort, and more recently the influenza, so fatal at many points, have served to extend the practice of pastoral letter-writing. One very excellent letter which has come into our hands, we reproduce below. With the many demands now being made upon a minister's time, he is in this way, able to reach many homes a dozen times when it would be impossible for him to make even one call. We shall be glad to hear from pastors who have been obliged to resort to unusual methods of reaching their people in these days of storm and stress.

Asheville, N. C., Nov. 8, 1918.

Dear Friends:

While we are waiting for the longed-for word from the Board of Health which shall again open for us the doors of our dear and homelike church, let me follow the example of those pastors of the early days of Christianity who were called apostles, and write you a little "epistle," or, in other words, a pastoral letter, which shall not only convey to each and every one of you the assurance of my love and prayers for your well-being, both temporal and spiritual, but which I trust may be for your comforting in Christ and for the strengthening of your faith in the midst of conditions that must be more or less trying to you all.

Those early days of Christianity were indeed days of outward affliction and deprivation, and for that very reason they were great days for the inward life of the spirit. One of those early pastors expressed this truth by saying in a letter addressed to the believers in the city of Corinth, "Though our outward man perish, yet our inward man is renewed day by day." Another began one of his pastoral letters with these words, "My brethren, count it all joy when ye fall into divers trials." Indeed, each of these old-time apostolic epistles is full of similar expressions.

It is a familiar saying that there is never any loss without some gain, but these early Christians went much farther than this, for by their faith, hope, and love they turned loss into gain. To them there was no such thing as loss; it was all gain. The secret of this they had from their Master, for, as one of them said, "Even Christ pleased not Himself," and ever since the secret of being able to meet trouble with a smile has been called unselfishness.

How true it is that the amount of gain we get from any loss, as well as the quality of that gain depends on how we take the loss and the use we make of it! For instance, the visible losses of this awful war, now happily at its end, are

beyond our power to conceive, while its greatest gains are invisible principles and spiritual ideals, and those individuals are gaining most from the war who are meeting its losses with a smile, and who are doing most to bring the greatest gain to others and to the world of the future. The influenza epidemic, too, has caused great visible loss. Not only has it closed our churches and schools, interfered with business and interrupted the usual currents of social life, but it has brought suffering and death in its wake.

But while these visible losses are temporal, and will pass away, there are far greater spiritual and eternal gains which have resulted from the manner in which the losses have been met and the use that has been made of them. The outward evidence that there are such spiritual gains is shown in the smile which illumines our city today. For a city, like an individual, can meet its troubles with a smile. We can see the city smile in the form of the high school, the Masonic Temple, and other public buildings converted into emergency hospitals and kitchens. We see it in the form of the Red Cross, the motor corps, volunteer nursing, and other kinds of relief service —service that is always unselfish, sometimes dangerous, and occasionally fatal, but in which we see the city meeting its trouble with helpful courage and good cheer.

Then, too, there are hundreds of homes in this city which have been darkened by the gloom of sickness and even by the wing of the death angel, but where, through the gloom, there shines the immortal radiance of faith, hope, love, and practical helpfulness. The mother who has lost her only child has buried her sorrow and turned to comfort other mothers and nurse other children.

Some one has said, "War strips the veneer from life." So does every other real trouble. If we have met trouble well and have put it to its best use, we have learned thereby to value things at their real worth. This is what the Apostle Paul meant when he wrote to a little company of believers at Colossae, "Set your affection on things above, not on things on earth." Whoever voluntarily makes a supreme sacrifice in order that others may be happier and better, has set his affection on things above. We are waging war today for invisible and eternal ideals, not for the material and perishable things of earth. And this is why so many young men, with all their life before them, can go "over the top" with a smile, in the face of wounds and death. We can all be as unfearing as they and go bravely "over the top," whether to meet some earthly trouble or to meet our God, if we follow the example of our great Master and wear always the smile of unselfish service.

Your friend and pastor,

J. BRAINERD THRALL.

First Congregational Church.

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"A LIVING CHURCH"

By S. H. Woodrow, D. D., St. Louis, Mo.

THE Church of the living God must be a living Church, for He is not the God of the dead but of the living.

There are churches that are dead and only waiting for some courageous undertaker to give them decent burial. Some churches are a stench in the nostrils of all who believe in a God of wisdom and power. Nothing can be done with such churches but to bury them with proper obsequies.

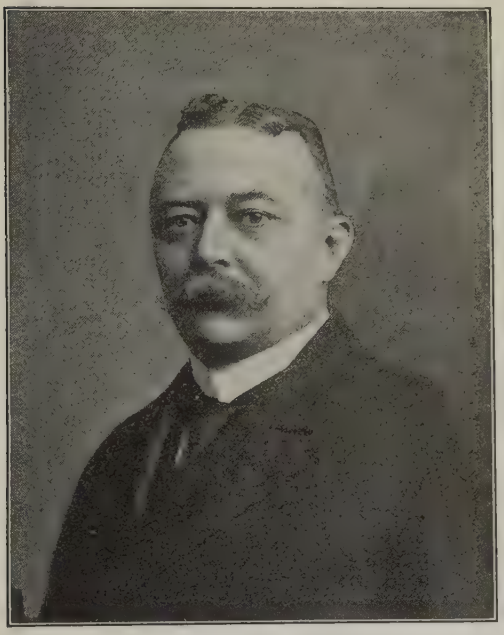
There are other churches that are not really dead but only so sound asleep that they appear to be defunct. If watched closely, they can be seen to breathe and occasionally they are heard to moan, usually about the inactivity of others. Efforts to arouse them are looked upon as an intrusion upon their sacred right to somnolence. But if they are not really dead they must be aroused to a sense of their duty, a conception of their opportunity.

Effort to organize new churches is futile unless those already organized can be kept alive and awake. It may take a trumpet blast to arouse them, but the cry must go forth, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Fortunately for the cause of Christ, only a small portion of the churches are really dead or sound asleep. Most of them are partly awake, or awake part of the time. It is said that no man is ever fully awake, even when he thinks he hears a burglar prowling in the house in the dark and sits up to listen with

the closest attention. If this is so, it cannot be wondered at if the churches only give occasional evidence of being thoroughly aroused. Even when there is the desire to work, there seems to be no adequate opportunity for expressing their life.

Ineffectual and inefficient leadership may be charged with much of this dead-and-alive condition. The churches are not wholly to blame, and one widely familiar with church conditions wonders that so many have survived the ordeals through which they have been called to pass. Poorly-trained men, experimenting with a church for a few months, and then passing on to pastures new; men who have training but who have no passion for saving a lost world and establishing Christ's Kingdom of righteousness and love, who tarry awhile until they can induce their friends to secure them a position more in keeping with their own conception of their conspicuous abilities. When they get the proper church and adequate support and a score of other things that they consider desirable, they will do some great work. Such men are doomed to perpetual disappointment in the Christian ministry. Constructive leadership can take the weak church and make it strong, or the somnolent church and arouse it to activity. One who cannot meet and improve conditions in a small field cannot be counted upon for success in a large one.



S. H. WOODROW, D.D.

For years the cry from state Superintendents and Secretaries has been for more and better trained men. When such men are secured, results follow. A single instance will furnish an illustration: A pastor who had been on a certain field for three years advised the state board to close up the church, as the section was over-churched and there was no interest in religion. There was a good church building, in poor repair, a parsonage, and a growing community. Another pastor came, and inside a year the Sunday School was increased thirty per cent, with substantial additions to the church membership. In the second year the church and parsonage were put in thorough repair, and in the third year the pastor's salary was increased $500. All this the result of capable, consecrated leadership.

Now that the war is over the church should lay hold upon her goodliest young men to fight her battles, as the state has laid hold upon them for the present conflict.

Leadership furnishes the church with vision and with organization. Both are essential. Vision shows the task to be done and organization sets in motion the machinery for its accomplishment.

The function of prophet and apostle was to furnish visions of improved conditions; to paint pictures of ideal individuals and communities. The preacher's function is the same. He is to be a "seer" in its truest and broadest sense, seeing all that needs to be done and inspiring the people to undertake such tasks as

will bring in God's Kingdom of truth and love.

But in addition to wise leadership there must be people who are willing to be led. The pew as well as the pulpit is responsible for success or failure in church work. In a real sense the people make the preacher. Where the people are alive, wide-awake and spiritually in earnest, their life and enthusiasm becomes contagious and wakens a similiar life in the pulpit. The opposite is equally true. Listless, indifferent hearers, whose very attitude seems to say, "I challenge you to interest me," take the life and spirit out of the most devoted preacher. Fire will melt ice, but if there is too much ice the fire is likely to be quenched before the thawing process is complete. Perhaps this is, in part at least, a reason for the short pastorates in many of our newer states, and that are becoming increasingly common in the older states.

After years of experience with the work of state home missionary socities and an intimate acquaintance with the work of the National Society, the writer is convinced that the lack of results from missionary effort is due to short pastorates. When every pastor in a state changes within a period of five years, some of them twice or three times, there is something wrong with the pastors, the churches, or both.

No man can begin and carry on a successful work in any church, however small, in a period of eighteen months or two years. There must be a time of getting aquainted, during which the people learn to know their pastor, and, learning to know him, have greater confidence in his message. This lays the foundation for real constructive work.

Low salaries and the high cost of living may be partly responsible for this condition, as men feel compelled to move to some field that offers a more adequate means of support, even when they are otherwise happily located where they are. If this is so, the next great drive should be to secure for the pastor of every church what the laboring men call "a living wage." The man who ministers to people in spiritual things, since he is not yet a spirit, must have material support, and a living church will see that the pastor has a salary on which he can live.

The living church will have an adequate equipment for its work. A church without such equipment is like a mill without machinery—it has the appearance of doing business until you look for results.

Equipment and organization go together. Spiritual power plus machinery to make it effective, is what the church needs. Machinery without power is junk. Power without machinery is waste.

During the past few years the Home Missionary Society and the National Council have issued an abundance of splendid material showing how even the smallest church may be thoroughly organized and geared up with the denominational machinery throughout the country. At considerable expense this literature is usually sent to every pastor, but, alas, too much of it reaches an ignominious and untimely end in the wastebasket. This disposal of denominational literature does not make wide-awake, vigorous churches. Suggestions that are not followed are fruitless. Plans that are not worked out accomplish nothing.

If any pastor has better suggestions or better plans than those sent out by the Societies, he should send them on to headquarters, that a wider circle may receive the benefit. Leaders in all the Societies are delighted to have suggestions modified or plans improved; the only thing that troubles them is when both are ignored.

The greatest opportunity that ever confronted the Christian Church is before her in these days of revaluation and reconstruction. Men are learning to think in cosmic terms.

Provincialism is doomed. It is for the Church of the Living God to seize the opportunity, and with the utmost consecration and zeal sound forth the evangel of Him who said, "The field is the world," "go ye into all the world and preach the Gospel to every creature."

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FIRST IMPRESSIONS OF A GENERAL MISSIONARY

By Rev. W. B. Dunn, Denver, Colo.

[EDITOR'S NOTE.—Rev. W. B. Dunn, who has recently undertaken the work of General Missionary in Wyoming, comes to this position well equipped for the task. He has lived in the Rocky Mountain region for a long time, spending at least ten years in Wyoming, and more recently serving churches in Colorado and acting as General Missionary in the dry-farming region of that state.]

THE Wyoming home mission field presents wonderful opportunities. It also presents pressing needs. I have been interested in both the state and its missionary activities for some fifteen years, nine of which I spent within its bounds as a home missionary pastor. Therefore, when I was recently designated General Missionary for this field, it was but returning to a work in which I had already had considerable experience and for which I had a genuine affection.

Wyoming has made wonderful forward strides in the last ten years, but it is still a state of great undeveloped resources and untold possibilities. Three or four years ago, Keeline, on the Northwestern Railroad, consisted only of a box car which did duty for a depot, and there was nothing else in the place which looked as if it might ever contribute toward the making of a town. To-day Keeline is a prosperous point, with splendid agricultural country all around it, and in response to the request of the people for some definite church and Sunday School work, I organized a Sunday School there on the Fourth of July of the present year.

This school consists of forty members, and a very interesting and capable man—Zebulon P. Cranmer—

VAN TASSELL, WYOMING

THE HOPE OF THE CHURCH—THE CHURCH SCHOOL

has been chosen superintendent. Mr. Cranmer was at one time a competent and successful salesman for an important business house in the East and had represented his firm in the large cities of the East as well as in London. Seriously impaired health made it necessary for him to remove to Wyoming, and he has been greatly cheered by this opportunity to do some real work for God and the Church. His leadership cannot fail to be helpful in Keeline. We are all hoping that it will be possible to effect a church organization there before long, and the next step, we believe, will be the erection of a church building, which the town greatly needs.

While on a missionary trip an incident occurred which serves to illustrate the great forward trend of things in this state. At Orin Junction I ran across an old man who was eighty-four years of age. In '54 he had crossed the state in a wagon train drawn by oxen and had crossed it again in '65. When I met him, traveling by himself, he was following the route he had taken in '54. He could hardly realize that it was the same country, with railroads, farms, schools, and churches everywhere. I was much interested in his surprised exclamations at the progress which to him was so evident. And yet, friends, the greatest days for the state of Wyoming are still in the future, and it is a great privilege to be permitted to take part in the work that is to be done before the heights are attained.

An automobile would be of great service in this work. Railroad connections are poor throughout the state, and the railroad service is often so inconvenient that in order to go a few miles one must board a train at two or three o'clock in the morning. Added to this inconvenience is the fact that many of the districts which our missionaries are reaching lie from ten to twenty-five, and fifty miles back from the railroad towns. If this urgent need could be supplied soon, many very necessary and important tasks could be undertaken, which, owing to transportation difficulties are impossible at present.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOV.	Av'ge five previous years	4,390.89	2,434.11	6,825.00	1,269.67	5,555.33	5,175.26
	Present year	4,379.29	2,217.26	6,596.55	1,768.82	4,827.73	15,250.35
	Increase				499.15		10,075.09
	Decrease	11.60	216.85	228.45		727.60	
FOR EIGHT MONTHS FROM APRIL 1	Av'ge five previous years	43,314.90	16,518.01	59,832.91	16,705.19	43,127.72	82,926.69
	Present year	48,292 99	16,945.64	65,238.63	17,612.25	47,626.38	92,202.56
	Increase	4,978.09	427.63	5,405.72	907.06	4,498.66	9,275.87
	Decrease						

RECONSTRUCTION GIVING

We are sorry to see November turn the curve of receipts downward even in the slight degree indicated above. The comparison is with the average of five years and should show an increase comparable with the increase in the denomination. Moreover, reconstruction days call for a scale of giving for home missions commensurate with the strategic needs of the new day. On every hand the call is heard for prompt and adequate meeting of the situation engendered by the ending of the war. New communities have sprung up all over the land. Some of these are temporary; others more or less permanent; all call for home missionary service that is additional to the usual schedule. The boys are coming back from camp and from overseas eager for new things. The Government proposes to co-operate with them. The Church can do no less. This is no time to beat retreats. Forward is the order of the day for Christ's followers.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly approximately forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

Among ten Races in America,—Negroes, American Highlanders, Indians, Alaskans, Chinese, Japanese, Hindus, Hawaiians, Porto Ricans and Mexicans, plants and sustains Churches, Colleges and Schools and directs Community Service.

Our Chapel at Rockingham, N. C., is in pressing need of an organ. Is there not some church which can or individual in our constituency who can assist this struggling church in its worship?

♣ ♣ ♣

"Negro Education" by Dr. Thomas Jesse Jones in the U. S. Bureau of Education, declares the mission schools to be "more intelligently and economically managed than any others."

♣ ♣ ♣

Of The American Missionary Association's schools he says: "No denominational schools surpass those of this group in educational standards or administrative efficiency. They are all important parts of the educational system of their respective states."

♣ ♣ ♣

Where are the teachers to come from who will meet the imperative demand to cut down the fearful illiteracy in the South if we neglect the only institutions which can give them the discipline and training along all the lines of practical education?

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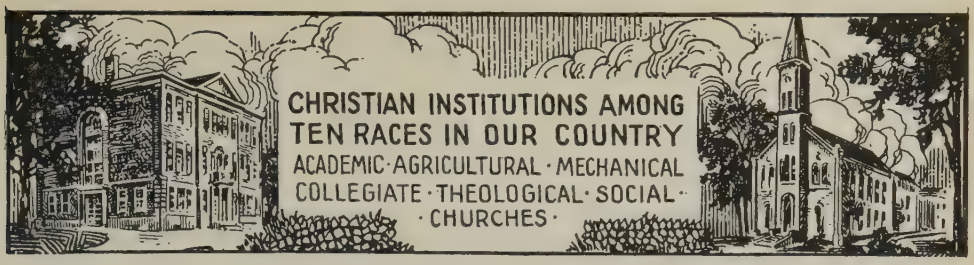
The Rosebud Chapter of the Red Cross among the North American Indians has evidently been growing in power and usefulness for we are told that "At a recent sale $8,750.00 was raised for the benefit of the Red Cross. An Indian boys' quartet sang 'There'll Be No Kaiser There.' An old Indian woman, whose earthly possessions consisted of $1,000.00 cash, bought a dress for $900. An Indian 'buck' paid $400 for a pair of moccasins. Doughnuts brought a dollar a dozen, cakes $20, a $2.50 gold piece sold for $75, and two old tomcats $1.00 apiece."

♣ ♣ ♣

Now that the war is over we are glad to put on record a statement authorized by Dr. Emett Scott, assistant in the war department at Washington, the fact that there are nearly 400,000 colored Americans under arms and this number takes no account of the four regiments of the Regular Army, nor of the 12,000 who came into the service through the National Guard organization.

♣ ♣ ♣

Red Cross work among the women of the Indian race is carried on with the real spirit of American womanhood. Six young Indian girls have been assigned to hospital work abroad. Thirty thousand Indian pupils are adding their mite and doing their bit in this great American movement. In one far Western city the Red Cross banner is displayed in every home on the reservation—one hundred per cent for the cause of Red Cross!



EDITORIALS

"AND ON EARTH PEACE"

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in peaceable habitations and in sure dwellings, and in quiet resting places." Isaiah, XXXII, 17-18.

THIS beautiful picture, twenty-five centuries old, and more has all the suggestveness of reality though the reality has never entirely existed. It was a fine imagination to paint the picture of a righteous condition of community life. Life instinct with conscience, with truth, with the love of God and of man; a society in the relations of righteousness, with right laws of social economy in righteous co-peration and dependency; the right development of individual gifts and powers, with all that a true civilization can work out in science, in art, in industries without perversion or misuse. A great picture of a beautiful condition where peoples will do justly, love mercy and walk humbly with God.

We are just emerging from a bitter experience of the effect of unrighteousness. How infamous this work of opposition to righteousness has been! How infernally deadly the carnage and horrors of a murderous war in the interests of unrighteousness! No language exists sufficient to tell the effect of this, in the miseries, the bereavements, the sorrows and mournings in desolate hearts and homes innumerable.

And now that the war is over and we expect peace among the nations, what immediately concerns us is the effect of righteousness within the nation. Beginning at home, what for us of righteous laws and our reverence for them and what of their violations? What of our spirit and practice of brotherhood and what of the hardness and injustice of race prejudice? What of the development of mankind first of all in the interests of the Kingdom of Heaven, and what of lawless passions and oppositions to these interests? What of right estimates of life and the practice of right ideals, and what of selfishness and strifes and unrighteous greed, and of the destroyers of human good in the sins against purity, in the wastes and burdens and crimes of intemperance, in the pains ad poverties of sinful choices and habits of men. A disturber of peace is unrighteousness. What of the effects of righteousness to meet this disturber face to face and to overcome the evil with good? What of the spiritual apprehensions of life that will not be satisfied with merely earthly values? What of our churches and our care for them; of our schools and the teaching of youth; of our Colleges and their necessities and possibilities? What of our Missionary Societies and their work of righteousness? What of the effects of righteousness when whatsoever things are true, honest, just, pure, lovely and of good report have the right of way in our thinkings? What, but this, "If ye know these things happy are ye if ye do them."

THE INDIVIDUAL

WE are living in days of organization. Sociology is having its innings. In the complex relations of life, if you wish to accomplish you must combine. The individualism of our fathers had its day. We are realizing that man is more than man; he is a brother man who is a part of and has to do with organized and complex social conditions.

The kingdom of heaven on earth calls for its organizations; churches, missionary societies and the concentration of combined effort. We do well to organize, to collect the faith of individuals for a common purpose, to energize it; to emphasize it. But we do not do well in our appreciation of organized power for efficiency to forget that however necessary organization may be for the betterments of life that which comes before it and remains through it all the time is the individual. In the first essential and in the last analysis the recuperative power is in the individual heart. Social problems that are full of sorrow and pain have their only radical and permanent solution in the individual faith which goes to the sources of degredation and misery. There may be benevolent causes merciful humanities, noble organized humanities not inspired by a personal faith which lays hold on God, but if you wish to purify the world you must purify man. You cannot purify the people by organizations—nor by co-operative schemes. It is well, to collect individual faith and love, to organize and concentrate it that it may be diffused. It is necessary to have organized Missionary Societies to be channels and distributors of this.

But to forget or lose sight of the fact that all organized service has its source in individual faith and personal service and is dependent upon it is to forget what it is absolutely necessary to remember.

We are looking forward to an organized effort to greatly increase the membership of the churches. This means individual faith, individual energizing. It means this in our institutions and schools. It means this in our homes. It means this in daily life and duty. Then our organization will take this personal faith and love and fuse its various powers until it reenforces and augments itself and the kingdom of heaven in so far will come.

WHAT A BISHOP THOUGHT

FORTY-TWO years ago, when the American Missionary Association with the vision of the future was beginning its fostering care for institutions in which Negro youth might have the higher ranges of study and the possibilities of mental development, a well known Bishop of the South was not afraid to publish his own attitude and that of the majority of the Southern people towards such a mistake. We have his words duly canned in our records. They are as follows:

"The Negroes are entitled to elementary education the same as the whites for the honor of the State. Is it the duty of the church to improve the colored ministry, but by theological training rather than by literary education. In my judgment higher education, so called, would be a positive calamity to the Negroes. It would increase the friction between the races, producing endless strifes, elevate Negro aspirations far above the station he was created to fill, and resolve the whole into a political faction, full of strife, mischief and turbulence. Negroes ought to be taught that the respect of the white race can only be obtained by good character and conduct. My conviction is that Negroes have no right in juries, legislatures, or in public office. The appointment of any colored man to office by the Govern-

ment is an insult to the Southern people and provokes conflict and dissatisfaction, when if left to their natural sphere there would be quiet and good order." And Dixie said, Amen.

Well, Fisk, Atlanta, Talladega, Tougaloo, Straight, and Tillotson were founded and fostered and have been proving for the forty years, since this deliverance that it is better to walk in the light than it is to stumble in darkness, and the world has changed many opinions within forty years. It is not supposable that if one should scour every Southern diocese now there could be found a Bishop existing who would not call this quoted pronouncement absolutely stupid.

Oh, it pays to have "faith in the substance of things hoped for and the evidence of things unseen, for by it the elders obtained a good report."

WHAT DOES THE NEGRO WANT OR EXPECT?

THE question was asked by a white man and answered by a Negro. We condense from a length statement in "The Commonwealth" published in Maryland, the answers including the reasons given which accompanied them:

1. Universal Suffrage.
2. Better educational facilities in the South.
3. Abolishment of the so-called Jim Crow System.
4. Discontinuance of unjust discriminating regulations in Government service.
5. The same military training for both races.
6. Removal of peonage in the South.
7. Wage scale applied alike for both races.
8. Better housing conditions for colored employees in industrial plants.
9. Better sanitary conditions in Negro sections of our cities.
10. Reform in the penal institutions, white and colored to be treated alike.
11. Fair and impartial trial by juries, punishment by process of law.
12. Recognition of the race right to sit on juries.

The President of the National Negro Bar Association who lives at Jackson, Miss., thus answers the question, viz.:

"Let me say that the one million of my people in Mississippi are asking nothing more after the war than they have been begging for before the war, and that is a square deal in the courts, in the public school system, in the elmosynary institutions, in protection from mob violence and person and property, in their economic and industrial relations, the abomidable cattle cars scoured and made fit for human beings to ride in, the stopping of the uncivilized practice upon railroads in requiring Negro men and women to use the same toilets and other hardships to which we are subjected by common carriers after paying the same fares.

"We are not expecting any millenium after the war; but we are hoping and expecting that, in as much as the best elements of both races got together with excellent results during the war, they will stand together after the war in the spirit of mutual helpfulness and mutual good will.

"That all elements of the race will wait until the entire race is ready for

the ballot is not to be thought of. There need not be any mincing of this question. If the Negro is called upon and furnishes his quota of fighters, man for man, he expects the ballot. It will be entirely inconsistent, and unfair to fight for the principle that government shall be by the consent of the governed and then come back home to find that this principle does not obtain.

The Negro asks but one thing with reference to the ballot—that the same standard equally and impartially implied to all shall apply to him. The white men who have had years of advantage could ask for no fairer test. Even with this the favor is all on their side but that the Negro is to surrender every claim to the ballot, regardless of his qualification, is not to be thought of."

AN ANTI-LYNCHING FUND

ONE of the most significant signs of the times is the new outspoken determination in the South to put an end to the debasement and degradation that condones mob lawlessness. The feeling grows that too long the debasement and degredation of this crime has been condoned. This resolve finds striking emphasis in the action of the "San Antonio Express" of Texas. It has set aside $100,000 to combat the crime of lynching, to be used as follows:

"The anti-lynching fund of The San Antonio Express will be employed in this manner; viz.

"A reward of $500 will be paid to each person who shall be directly responsible for the arrest with the subsequent conviction and punishment, of any person or persons who were instrumental in arousing a mob to commit a lynching, or in putting through the lynching itself, when the individual lynched was not a negro.

"A reward of 1,000 will be paid to each person who shall be directly responsible for the arrest, with subsequent conviction and punishment, of any pehson or persons who were instrumental in arousing a mob to commit a lynching or in putting through thel ynching itself, when the individual was a negro.

"This fund of 100,000, and the offer of reward thereunder, will be maintained and in effect for a period of five years from August 3, 1918.

"The system of rewards will apply to any and every crime of lynching committed within the bounds of Continental United States. These rewards will be paid to private citizens—persons of either sex—or to peace officers of whatever class; Sheriffs, their deputies and possemen; Constables and their deputies and possemen; United States Marshals, their deputies and possemen; City or State police, Rangers, etc.; officers and men of the organized military forces.

"Five hundred dollars is fixed as the reward for directly bringing about the arrest, conviction and punishment of a person or persons guilty of lynching an individual other than a negro for this reason.

"A heavy majority of the crimes of lynching in this country have negroes as their victims.

"Therefore, the larger reward and the more stringent measures should be applied to the more prolific phase of this hideous evil of lynching.

"As compared with the number of instances of such outrages against negroes —and against the law, the decency and the morality of the people—instances of the lynching of whites are rare.

"Those entrusted with the use of 'The Express' anti-lynching fund will have nothing to do with the cases in which conviction is followed by suspended sentence, or by any punishment that does not fit the crime; that is there must be the death penalty, or a term of years in State's prison, according to the circumstances of the crime in evidence."

This is a great advance in the expression of public sentiment, but we wonder if any jury in the South will be likely to agree upon a verdict of "guilty" in the case of a mob lynching a negro.

DISCRIMINATING laws are the mother of the mob spirit. The political philosopher in Washington, after publishing his opinion that a Negro by the fault of being a Negro is unfit to be a member of Congress, cannot expect an ignorant white man in Tennessee to believe that the same Negro is, nevertheless, fit to have a fair and impartial trial in a Tennessee court. Ignorance is too logical for that. I disagree with the premise, but I agree with the reasoning of the Tennessean: that if being a Negro unfits a man for holding a government office for which he is otherwise fit, it unfits the same man for claiming a "white man's" chance in the courts. The first move, therefore, against mob violence and injustice in the petty courts is to wipe out discriminating laws and practices in the higher circles of government. The ignorant man in Tennessee will not rise in ideal above the intelligent man in Washington.

* * * * *

The Negro landed in this country three hundred years ago. He is 100 per cent American. Whether or not he is today the most desirable citizen, when he landed he certainly was the immigrant most desired. It is now not nearly so important that he was a slave as it is important that he is a citizen. As a citizen he has set a record for the world in unmixed patriotism—the kind which makes a man true to his country because it is his country; as he loves his mother because she is his mother, even though he cannot approve altogether of her conduct. One may be sorely vexed by his mother, but he cannot hate her. He may himself oppose her, but if she be attacked he will defend her. The man who could betray his country for popularity or for pelf, could betray his mother for flattery or for pieces of other men's silver. An unbreakable tie binds one to his native soil.

We should not resent the Negro's being a Negro. Perhaps it is a good thing that he is. The Kingdom of God must be on earth as it is in heaven, and all the races of man must contribute their best to the make-up of this kingdom. The United States of America has the best opportunity to exemplify it. Men of all colors and from all climes have gathered here, not for Armageddon but for universal brotherhood. To this Kingdom of God and paradise of man the American Negro can make the best offerings of patience and forgiveness, of heart and art, of sympathy and song.

—Prof. William Pickens.

THE editor of the "Southwestern Christian Advocate" in an editorial, forecasts the future of the race with which he is identified. He says: "Each race has boasted of knowing each other when as a matter of fact we have known each other very little. It's but the statement of a well known fact when we say that the white man has held himself decidedly aloof from the Negro, so that we have known very little of each others mental attitude and the deeper motives that impel us in life. We are going to get a great deal out of this war and all the victories will not be on the Western front. There will be a great many victories within, and one of them will be a better understanding of the races in the South and in this country at large.

"Let no one assume that we expect that all the wrinkles and all the mis-understandings will be smoothed out and that there shall be any inter-blending of the races, for there will not be. The races will be as distinct when the war is over as they are now, but please God, there will be more common sense and a more decided appreciation of each others worth and a sense of our absolute

interdependence, so that there shall not be petty nagging and the foolish and indefensible barriers which confront us on every hand and which are an impeachment, both to our common sense, our mutual interpendence and our ability to co-operate in the interest of all.

COLORED SOLDIERS SAVING THEIR MONEY FOR "RAINY DAY"

WHILE visiting the colored Y. M. C. A. huts over here, I was particular to make inquiry as to the provident inclination of colored troops, and especially those in the service battalions. I was gratified to learn that a most appreciable number of the men are saving up for a "rainy day" taking care of their money. I was cognizant of the fact, before sailing for France, that there were many solicitous members of our race, back home, who were wondering what the colored soldiers here were doing with their money, since the government supplied them with everything necessitous.

I learned that there are a considerable number who are sending their money back home; that a considerable number are "salting" their money away for proper use when the war is ended. I met one young man at Hut No. 1, who had a wife and child back in the States—in Arkansas. When I asked him if he was saving his money he replied: "Yes, every sou, I feel the need of more education," he said, "and it is a question with me whether to use my excess money to provide more and better education for myself, or rustle along with what I have and spend every penny on my child. I sort of feel that he will need the education more than I, and I cannot educate both him and myself."

There are here, as at home, some who are improvident, but, from what I could learn, there are many—a surprising number—who will bring back with them, or who will have sent back home, every penny above what was absolutely necessary to spend over here. In five huts, 125,000 ($6,250) more francs were sent home than had been expended here. The freedom offered colored soldiers in France is a great inducement to extravagance, and especially to many whose freedom, in the way of privileges, had been more or less limited. Considering this, the number who are saving their money is most gratifying.

—Ralph W. Tyler in the S. W. Christian Advocate.

IS THE MISSIONARY BARREL STILL NEEDED?

Principal Frederick J. Werking, Lexington, Ky.

THE impression seems to be somewhat general that the missionary barrel is no longer needed among the Negroes of the South. Since there is better opportunity for employment and wages are higher, many feel that the colored people should now be able to take care of themselves without this aid.

The writer of this article is sure that this impression is based upon partial information concerning existing conditions among these people.

The colored man's wages have increased from 25 to 50 per cent while some of the women have received similar increases in their pay, yet many more are receiving no more than they have done for a number of years. While wages have been increasing from 25 to 50 per cent, the cost of living has increased fully 100 per cent. Clothing for both men and women has reached prices that are beyond the reach of a large ma-

jority of the colored people after providing food, fuel, and shelter for their families.

The greater part of the unskilled labor in Lexington—for example—is employed upon farms as there is practically no manufacturing. The people so employed are dependent for employment upon weather conditions. Winter weather throws them out of such work in the time of greatest need. Last winter there was a great deal of suffering. Great numbers of children went through the entire winter, with its long periods of zero weather, with no warmer clothing than they had during the previous summer, and the older members of these families were hardly better clothed. One would need no more convincing argument than this to show him that the missionary barrel is still needed.

In view of the foregoing facts, Chandler Normal School of Lexington earnestly appeals for a continuance of the missionary barrel.

ITEMS FROM THE SCHOOLS

Dorchester Academy, McIntosh, Ga.

We had a total attendance during the year of about 300. There was considerable irregularity of attendance due to bad home conditions, but there were few failures in the grades and the number of promotions and amount of successful work completed is very satisfactory.

For a part of the year (as we could get the means) we have served a hot lunch to day students. They come to school often without breakfast and tired from hard work in the early morning; what appeared as indolence we found in many cases to be lassitude due to lack of necessary nutrition. An hour's recess for rest and recreation with a hot dish of soup and bread, cocoa and potato biscuit or something equally nourishing, and they came back into school with ambition and interest rising, eyes brighter, step lighter and a feeling of general good will which is so essential to proper development in children.

We graduated a class of girls of whom we are very proud. I wish you could have seen them and heard their commencement parts. Most of the class are planning to go on with a higher education to prepare themselves farther for the great opportunities and mighty responsibilities that are developing for their race.

I am sometimes overwhelmed with the thought of what such a school as Dorchester Academy does for these little black citizens. It takes them from degradation and ignorance and by teaching, training and association, actually lifts them to an appreciation of and capacity for the loftiest sentiments of the human soul, love of man, love of country and love of God.

To me the patriotism of these black people is something fine and unexplainable. They seem to be able to forget the dreadful injustices of the past and remember only that they are Americans and that America is in peril. With a splendid loyalty they are giving their means and men. Fathers, sons, big brothers and even babies are going. So the mothers' hearts are torn and their backs are bent to still heavier tasks as the young men leave.

Beach Institute, Savannah, Ga.

The colored people have given a great deal to the various war funds. In the early part of May a monster parade of the colored people was held to boost the sale of Liberty Bonds. It took more than an hour for the parade to pass a given point. All the leading organizations of the city were represented, churches, clubs, public and private schools. It was the first time in the

history of the city that colored people marched up the famous Bull street and the first time that white teachers marched with them, four among eight thousand black-folk. Strange to say there was no unfavorable comment from the press nor embarrassing remarks from the onlookers, except from one little street urchin who pointed to the principal and said, "Say, Mister, do you know that you are white?" Three veterans of the Civil War in their blue uniforms marched, one of whom has been janitor at Beach for more than thirty years. The patriotic nature of the occasion and the great cause which it represented may account in a measure for the tolerant attitude of the spectators but we believe it indicates the growth of a spirit of friendliness between the white and colored people of Savannah.

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Indian School Elbow Woods, North Dakota

It is about a month since our school closed and we sent our little boys and girls home for their long, free happy vacation days. They will have no bells to heed, no regular duties to do, no lessons to learn. They can stay up at night as long as they want to, and sleep the same in the mornings.

We feel happy in that many of our girls seemed to have awakened to new life, longings and determinations. Our oldest girl was really, we are sure, born again. She went home feeling she wanted to do so much to help her people to follow Jesus. She also felt her own weakness and need of depending upon Jesus for strength. She had learned to pray and feel the need and power of prayer. She had been taking music lessons and was going to try to help in the little church at home by playing for the singing. She had been taking lessons for two years but the new hope and interest had inspired her to greater progress and given her hopes and longings to be of service. A native pastor has charge of the services and she hoped to help him.

Santee School for Indians, Nebraska

One thing I feel I must share with you that came in our graduation exercises. There were two members of the class, only one an Indian, and it is of her I write. She stood on the platform in a dainty white dress and shoes, carefully netted black hair, roses at her bosom, her dark eyes regarding the audience composedly, speaking clearly and well on some subject or other —I forget what now. A great wave of thankfulness flooded by consciousness, Perrinnah graduating! A composite sensation of the difficulties that had been surmounted to put her on that platform; her touchy Indian pride humored, her evil spirits prayed over and exercised her crankiness oiled and her affability drawn out, her sins of omission how often tactfully (?) disregarded, of commission now fearfully restrained. There she was, the product of much effort, much of it misdirected or wrong even perhaps but any way finished. One felt triumphant! So often the last eight years it has been touch and go as to whether she would stay another minute. We haven't time for many regrets we are so glad she is really there on the platform bowing over her diploma. And now what? Well the Indians are progressing enough to value a diploma and what it stands for. The diploma too, and the fact that her name is in the Santee catalogue will be something for her to live up to. The Santee graduate has a reputation.

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San Mateo School, New Mexico

Not nearly all the children of school age in San Mateo are in any school. The public school had only two children of its 33 pupils as high as the second grade. Our grades ran up to the sixth this year. We have had 55 pupils.

I have used a puzzle map of the United States with my pupils. As they put the map together it has been illuminating to them to discover that New Mexico is one of 48

states. It was touching to see my daughter,—her Lieutenant husband across the sea, marshal our little group before the stars and stripes, and teach them to salute, "I give my head and my heart to God and my Country; one country, one language, one flag." I am sure we have been making little citizens loyal to the core.

But they seem as loyal to their papal church as ever. What progress have we made? Not as obvious a progress as our impatience cries out for, but the "long waiting" spirit must be ours as it was the Christ's. But these children find the Protestants are friends; and that is breaking down prejudice. As we store away the Bible in their heads and hearts, they learn that there is One Father in Heaven, One Jesus and One Bible. At first my pupils knew nothing about the Bible as a Book. Now they can locate the gospels, and find their favorite verses. I have given away many Testaments. Through the Bible the leaven is working and the seed is vital. No other agency in San Mateo is doing such a heaven-sent task, and I thank you with all my heart for letting me share with you in sowing a "handful of corn" on this mountain top, which will assuredly in coming generations "shake like Lebanon."

And suppose the time ever came when this particular Mission school was no longer needed would it have been wasted effort, wasted funds? Never, never. It could only be set aside as one of the abiding foundation stones in the new Jerusalem, and those stones are very precious and pay large and eternal dividends.

♣ ♣

Blanche Kellogg Institute Santurce, Porto Rico

In addition to the church and settlement work here at Blanche Kellogg Institute, this year a boarding school has been opened. Already we have eleven young Porto Rican women. The expectation is that next year there will be a much larger number. These young women are sent in from the different missions and are supposed to be the first choice. These are here to be educated as missionaries and examples among their own people. They take part in all the household activities, cook their own food and ours sometimes. All can now make good bread. They study the Bible faithfully and regularly as well as other studies likely to make their lives interesting and helpful, and also take part in the church, Sunday School, and social work. In the short time they have been here, there has been a good degree of improvement in them. If you could see this "bunch" of young women, I am sure you would be interested.

Our Sunday School has increased during this school year from thirty to seventy and eighty.

THE NEW PORTO RICO

By Rev. A. G. Axtell

PORTO RICO is everywhere and always beautiful, and has often been called the "Enchanted Isle." It is enchanting,—the Mecca of tourists, the delight and despair of artists, who seek its tropical scenery and endeavor to transfer its marvelous colors to canvass. As one approaches it from the North, its mountains stand out clothed to the top with verdure; its hills look as if they had been cut out of reddish brown card-board and set up against the sky. A nearer view reveals its shores, here rocky, there sandy, its always waving palms, its little huts and picturesque houses and commanding buildings. The fortifications at San Juan, El Morro, San Cristobal and San Geronimo add to its quaintness and old-world aspect. Porto Rico has the distinction of

having just North of it the deepest water in the ocean, 33,000 feet; it is in the path of hurricanes, and twice at least has suffered from severe earthquake shock.

Upon this island live a million and a quarter inhabitants, or 350 to the square mile. As may be inferred from the number of invasions and the variety of races represented in them, the population is mixed. Add to these conditions the fact that slaves were brought there from Africa, and that at one time(at least such is the report) the Island was used as the penal colony of Spain, and it can easily be seen that the mixture of races must be very extensive. Such it is. The old Indian stock, as such, is extinct; yet the features of this race persist in many individuals to a marked degree. Originally, and even up to almost the present time, there have been but two classes, the one rich and educated; the other poor and illiterate, —the latter in the vast majority.

When we look at the social status of its people, we are compelled to observe that four hundred years of Spanish domination, four hundred years of undisputed Roman Catholic sway, have combined to produce a people for the most part illiterate, unskilled in self-government. given to superstition and spiritism, but in spite of all possesing a certain naivete that is at once alluring and illusive; for the average uneducated and unconverted Porto Rican is such a marvelous combination of stupidity and cupidity that his match must be hard to find anywhere.

Spain had good roads, to a certain extent; but it is significant that the one thoroughfare leading from the capital to other important cities of the Island was known as the "military road." The Spanish rule is justly called the Spanish domination; and it was not a benevolent domination. There were few public schools, the largest number of pupils at any one time in all schools, public and private, being 30,000. There was no freedom in religion, but rather compulsory attendance at certain festivals and processions.

It is well for the Island and its people that they became an integral part of the United States; and by the same token, the fact that it is a part of the United States bulks big with possibilities for our country.

A beginning has been made of Americanizing the Island and its people. The States have brought capital, free general education, the genius of self-government and the untrammeled experience in its practice for a century and a quarter at the time of occupation; and they have brought religious liberty.

In one-fifth of a century marvelous things have been accomplished. Roads have mutilplied, fine buildings have gone up with amazing rapidity, commerce has prospered, both within the Island and between it and the States and European and South American countries. Schools have sprung up all over the Island; so that there are now nearly 200,000 pupils in the schools, public and private. The evangelical religion has found a following and produce an effect that cannot be set down in numbers.

Truly the axe was laid at the root of the tree at the time of the American occupation. At a single stroke it cut down the domination of a foreign autocratic government, but government has grafted into the old stump the new shoots, which are destined to produce in Porto Rico a fruitage of marvelous beauty and value.

For example, in a certain little fishing village, which happens to be within the bounds of our own mission field, there existed almost the only if not the only country school under Spanish reign. To that same village went our own Doctor Edwards, one of the first two, if not the first of American missionaries to arrive on the Island. The result is, that upon the foundation of education, with the knowledge of Jesus

Christ, this vilage has sent out five preachers of the gospel, two of whom are our own two ordained Porto Rican ministers.

Another example. The first vote taken by the Porto Rican voters under the new organic law of 1917 was upon the question of prohibition; and with the simplicity and sublimity of vision and a wonderful unanimity of opinion these men gave an overwhelming majority in favor of doing away with the evil which they recognized as such.

GOSPEL SERVICE FOR CROWDS WAITING FOR CLINIC

The story of American education cannot be told in numbers; rather one must look at the results upon the rising generation. It is an inspiring sight to see boys and girls of all ages, in city and country, trudging their way to school, with their books upon their arms and the stamp of growing intelligence upon their countenances. It is more inspiring to see them in their school rooms under the direction of skilled teachers, and it is very gratifying to know that many of these pupils arrive at the stage of great usefulness, in commercial positions, as teachers, as professional men and women; with promise also of well founded political capacity. It ought to be noted that both public and private education in Porto Rico is bilingual. A really remarkable system has been worked out in the schools. To some it has seemed a slow and hesitant process; but by and large the pubilc school system of the Island, is, efficient and promising to an unrivalled degree. Instead of insisting on the use of Englnsh everywhere and always, the native tongue has been preserved, and education in Spanish, together with education in English has been carried through the schools, till now after experimentation indeed and after considerable experience a system has been worked out which produces good, and promises better, results.

This is of utmost importance: and will more and more be recognized as having its effect, not only on the destiny of the Island, but on the very Government under whose flag it now holds its career.

Certain groups of the Latin race have been characterized as a "religious people without a religion." Traditionally Roman Catholic, the Porto Rican people are given to spiritism and other superstitions. They have the genius of religion, but have been as sheep without a true shepherd. This church has a great talent for display and the spectacular; it is generally known that its claims of influence are boundless. It has fed the people, spiritually hungry, with the husks of processions and spectacles, while it has left them to live without marriage and with their children unbaptized, except when they could pay the fees. No wonder that many have turned in their ignorance to whatever has presented itself with an appeal to the religious instinct; hence the great influence of spiritism.

Evangelical religion is beginning to wield great influence in the Island. The number of members in full communion is not over 15,000, but the number of families represented is large; and the impression upon the people of the Island in general is notable. More men love the truth; and many love the truth more. Thousands who are not adherents of protestantism, as the romanists call our religion, respect both the religion and those who confess it.

This evangelical work constitutes

a Mission. Let economists concern themselves with economics, and sociologists with social problems; ours is the problem of evangelization. To be sure this evangelization has a variety of aspects or ministrations,—to the body, through medical missions; to the mind, through Christian education; to the social sense; through social expressions of the Christian spirit. We must not lose sight of either of these elements in an enclusive Christianity; and we must expect them all to preserve their own forms in the New Porto Rico, and through them a fruitage of great variety.

The form which these ministrations will take,—is already taking,—is that of united effort of the different denominational names in the Island. We have a jointly edited periodical which commands the largest circulation of any paper in the Island; we have a printing plant which not only issues this paper but prints pamphlets besides. In the prohibition campaign it issued nearly a million leaflets, most of them illustrated. We have a co-operative seminary for girls, and are nearing the goal of a co-operative theological school for men. Evangelical campaigns of a union nature, participated in by committees representing various missions as a whole, have been conducted in the Island.

The New Porto Rico will contain as one of its essential elements an essential unity in spirit and things evangelical. This unity gives promise also of affording outgrowth in social service in various lines. One of these is already well under wright. There are three protestant hospitals.

WAITING FOR THE MEDICAL MISSIONARY, YABUCOA, PORTO RICO

In the Presbyterian hospital in Santurce, thousands of patients are treated every week; and in our own section of a hospital at Humacao, with slight equipment and a small force of workers, a wonderful amount of ministry to the sick is being accomplished. It is easy to be undenominational in such service; for all who need treatment, of "whatever name of sign" receive it, and that at a pittance. Other forms of social service are developing, along union lines.

It is not a bad job, and it is a

most important one. In a brief twenty years a real beginning has been made, a remarkable progress has taken place. But it is only a beginning. It is most significant in its promise.

But what does it promise; what is the destiny of Porto Rico. Soberly and seriously, we must face the fact that its future is in our hands, the hands of us who call ourselves Americans, but who are not the only Americans. We must realize that we are only a portion of the great peoples of this hemisphere. We must realize that Latin America is in fact larger, and in many parts as populous as Anglo-Saxon America. Our relations with the peoples of the countries which constitute Latin America are increasing in variety and extent by leaps and bounds; our relations commercial, social, educational, political, religious.

How shall we learn to meet our neighbors of the other race? How shall we learn to treat amicably, justly, and in a Christian way, with those whose origin was under sunny skies and whose visions have emanated from other fountains of inspirations from those where we have gained ours?

Has not an All-wise Providence afforded us an opportunity, rich beyond estimate in possibilities, of learning upon our own soil and under our own flag, how to mingle and commingle with the Latins to mutual advantage The fact that Porto Rico came under our Government is one pregnant with destiny. As there mingle around this little Island the waters of the Atlantic and the Carribbean; so must there mingle upon it the Anglo-Saxon and the Latin races. The elements of the one race must blend with those of the other. In Porto Rico, as in a laboratory, may be worked out all the essentials of the so-called Latin-American problems.

With all reverence, and with all soberness, let us recognize the opportunity which has been bestowed upon us; and in the love of fair play such as provoked the war which brought this Island to us, with prayers on our lips and a song in our hearts, let us make every endeavor that the New Porto Rico be what a wise and far-seeing Providence has afforded us opportunity to make it.

Negro troops proved their marksmanship on one occasion in France by bringing down, in less than fifteen seconds, a Boche plane which had raked them with machine-gun fire. More than a hundred bullets penetrated the aeroplane.

OBITUARY

We are called to record the recent death of Miss Lucy F. Partridge, of Holliston, Mass., who was a long time devoted teacher in the service of the American Missionary Association. She came to Talladega College in 1881 and continued there until 1889. Her work was that of principal teacher in the normal department, giving special attention to the English language and literature. Her preparation for teaching had been generous and her ability to teach was recognized both by faculty and students. The students soon learned to regard her with highest esteem and her interest in them was as enduring as life. To this day her old pupils speak of her with greatest affection and the news of her death will sadden hearts all over the South. Miss Partridge had kept herself in touch with the college since she left and with many of the former pupils who will cherish her memory.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for November and for the two months of the fiscal year to November 30th.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.	7,169.38	334.55	2,152.73	3.00	183.47	9,843.13	2,640.86	12,483.99	2,973.74	15,457.73
1918.	7,449.93	325.13	2,357.10	.....	46.11	10,178.27	2,386.05	12,564.32	6,234.42	18,798.74
Inc.	280.55	.....	204.37	.....	.....	335.14	.....	80.33	3,260.68	3,341.01
Dec.	.....	9.42	.....	3.00	137.36	.....	254.81	.....	.....	.....

RECEIPTS TWO MONTHS TO NOVEMBER 30.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917	15,265.13	502.38	7,218.39	3.00	102.79	23,091.69	1,749.25	24,840.94	8,405.56	33,246.50
1918	13,983.15	388.59	3,944.96	.....	109.41	18,426.11	969.00	19,395.11	12,588.32	31,983.43
Inc.	.....	.....	.....	.....	6.62	.....	.....	.....	4,182.76	.....
Dec.	1,281.98	113.79	3,273.43	3.00	.....	4,665.58	780.25	5,445.83	.....	1,263.07

Designated by Contributors for Special Objects; outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.....	807.56	233.42	713.61	.....	391.35	2,145.94	4,347.31	6,493.25	.....	5,493.25
1918.....	553.75	157.39	475.83	.....	20.00	1,206.97	4,688.50	5,895.47	.....	5,895.47
Increase	.....	.....	.....	.....	.....	.....	341.19	.....	.....	.....
Decrease	253.81	76.03	237.78	.....	371.35	938.97	.....	597.78	.....	597.78

SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30.

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for Regular Appropriations.....	$33.246.50	31,983.43	.....	1,263.07
Designated by Contributors for Special Objects	6,493.25	5,895.47	.....	597.78
TOTAL RECEIPTS TWO MONTHS TO NOVEMBER 30TH.....	$39,739.75	37,878.90	.....	1,860.85

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Happy New Year to all our friends! We know it will be a happy year for those who responded to the Every Member Drive on December 8, and helped our churches go "over the top" in their benevolent offerings and home expenses.

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Nineteen Hundred and Nineteen will have to be a pretty good year to keep up with the one just closed. In spite of war conditions our November receipts exceeded those of any previous November in our history.

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What's in a name? Well, sometimes it tells us a good deal about a person or a place. "Texarkana" is on the border-line of two states—Texas and Arkansas, and we have a fine church there which we helped to complete. "Calexico" is another border-line city, on the boundary of Mexico and California. A brave and busy Congregational church has erected a ten thousand dollar house of worship there, in the "mission style" of architecture. They are asking us to help pay last bills on the cost. Shall we do it?

♣ ♣ ♣

With a sigh of relief and a shout of joy men heard that the great war is over. They had toiled and saved and sacrificed to win it. They had stopped buying land and building houses to put their whole force into the great fight. Now they breathe freely and are resuming their interrupted work. Many churches are rejoicing in the chance which peace gives to take up work which was sidetracked by the war. They want to build homes for their ministers. They want to erect good houses of worship. We hear of churches getting ready to press building enterprises vigorously this year. We must be ready to help them.

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Dr. W. W. Newell, long our Field Secretary for the Interior, is very busy in his new work of helping churches in all denominations to raise their debts and enlarge their work. He is helping Presbyterian, Baptist and Episcopal as well as Congregational churches to solve their war problems. He has run up his score to considerably more than a million dollars raised.

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Fifty dollars sent to the Treasurer of this Society will make you, or any friend whom you may name for the position, an Honorary Life Member of the Congregational Church Building Society. We would like to add two thousand names to the list.

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Have you got your welcome ready for the boys when they come home from "over there?" Decorate your auditorium for them. Crowd the building to receive them. Make them feel that their church home is a good place to be in.

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One of our colored churches in the South ought surely to receive our appreciation. A single family, including grandparents, parents, children and grandchildren has fifty-one of them on the membership roll.

COLUMBUS, O., MAYFLOWER CHURCH

SOME OHIO PILGRIMS

DR. Gladden was a hearty believer in the ideals of freedom and self-determination which our forefathers brought to America. Claiming liberty in thought and action for himself, he gave full liberty to others. When asked on one occasion what would be the first thing he would do to cure the ills of society if he were made dictator, he instantly replied, "I would abolish the office of dictator."

Yet in an important sense he was the Bishop of Columbus. By his brotherly counsel and wise persuasion he made his benignant leadership a power in that capital city. He fostered the young churches which grew up around his own. Several of them he was mainly instrumental in founding.

Mayflower Church, two or three miles south of the center of the city, was peculiarly his child. He saw it planted in a section where it encroaches on the work of no other church. He rejoiced in its name which is a reminder of our Pilgrim heritage.

Its first house of worship was a modest edifice which answered its needs for several years. But it became inadequate for the growing needs of the church and the work it desired to do for the community. The growing city surrounded it. It felt the call to larger service.

A new site was secured with ampler ground. Plans were drawn for a building with equipment for the varied needs of its proposed work. An attractive auditorium opens by high folding doors into the large Sunday-School room, with its class rooms. It provides room thus for a large congregation when the occasion demands it. In the basement large, well arranged rooms provide for social needs, gymnastic exercise and recreation.

The church fell into sore finanical straits as the building progressed. It faced serious disaster at one time. But this Society came to the rescue with unusual aid, and just in the nick of time. The church has a fine field, and we hope it will achieve a great work.

WHERE THE PRAIRIE BREEZES BLOW

FLYING westward from Chicago on the Northwestern road, you will reach at the end of a twelve or fifteen-hour ride the village of Gregory in South Dakota.

CONGREGATIONAL CHURCH, GREGORY, S. D.

It is in a fine agricultural region, with farms and ranches around it. You may realize that you are in the "land of the Dakotas," for the old Indian Reservations are not far away, and there are many of the native Americans of the original stock in this State. They have adopted "the white man's way," and our churches and schools among them are doing excellent work.

In this village of Gregory, where the air is like a tonic and the breezes sweep malarial poisons away, we have two churches. One is the American church which prospered to the point where they needed more room for their young people and their varied work. The German Congregational Church bought the first house of worship of the American Church, thus acquiring excellent quarters. The American church then planned and erected a new edifice with basement rooms suited to their community work. Both churches will, we hope, do fine service for the increasing numbers of people who are moving into that newly opened section.

Going northward from this point in the extreme southern county of South Dakota we enter its sister state, and near the center of it, in the heart of another region of rich farms we find a group of New Americans at Hanover, where they gather on Sundays in the little church which this Society helped them to complete. They call their organization the "Zion church," and though they cannot "tell the towers thereof" as in the ancient Zion, they make the temple ring with devout praise, and rejoice in having young and old hear together the gospel message. These loyal and zealous citizens of our adopted country make a valuable addition to our Republic.

What the "fellowship of the churches" means to the young churches of the Northwest can hardly be overestimated. Though they are remote from the great centers of population, they are in close touch with the great family of our Pilgrim faith which extends the helping hand in time of need.

HANOVER, N. D. ZION CONG'L CHURCH

THE LITTLE CHURCHES

OUT of the churches and villages in rural communities have come a large proportion of our religious leaders. The record of some country churches is astonishing. The preachers and teachers, the college presidents and physicians, the missionaries and Red Cross workers, the helpers of every philanthropy come from the rural churches in a proportion surprisingly large. They send their sons and daughters to be the vigorous life blood of the city churches.

This Society is called upon to give generous aid to many city churches. The great, congested centers of population are the danger points in our modern civilization. Every kind of evil entrenches itself there, to destroy our youth and to poison the springs of our civic life. We must meet and match these powers of evil by intensifying the moral forces of the city. We must make the church life there as strong and efficient as it can be made.

But we must take care not to do this at the expense of the country churches. A large part of our grants go to them. The little churches we have helped to build are on hillsides and valleys in every part of our land. We have dotted the prairies with them, and planted them on the farther slopes of the Rockies. We have had forty applications from such churches on our docket this fall, asking for the Helping-Hand.

It was for such churches that this Society was first formed. The work expanded with the drift of population to the urban centers which required the outlay of much money in large civic communities. But our interest is still keen for the welfare of the country churches, and we rejoice in the privilege of helping them.

The influence of the country churches on our American civilization is beyond our ability to compute. We would not minimize the immense importance of our metropolitan churches, with their great congregations, their eloquent preachers, and their varied work. We rejoice in their great achievements in advancing the work of the Kingdom, and rely on their leadership. But they are few in number compared with the host of little churches in the villages and hamlets and rural settlements of our land. As the rivulets and brooklets without number pour their streams into the growing river as it sweeps onward to the sea, so do the multitude of humble churches help to swell the mighty tide of spiritual power which like a river of life gladdens and blesses the earth.

The pastor of one of these churches, if he magnifies his office, may accomplish a great work. Modern inventions have done much for him. The telephone puts the world within his reach. The rural free delivery brings to his door his letters and magazines. His Ford car enables him to fly over his parish quickly. Public libraries are within easy reach to supplement his own books. He is more likely to find in his parish young people whom he may guide into the ministry, or encourage to consecrate the life to missionary service in some far land, or enter some of the great professions, than his city brother. And though he may not have in his ears the roar of the city, he has all about him the music of the choiring birds, and the glory of God's beautiful world unobscured by sky-scrapers. All honor to the country pastor who may not be in the limelight but whose work is absolutely fundamental in our Christian civilization.

PORTLAND, ORE., NORWEGIAN DANISH

BRANTFORD, N. D.

ISABEL, S. D.

ELLIOTT, N. D.

GEYSER, MONT.

AMARILLO, TEX.

SOME CHURCHES WE HAVE HELPED

WHERE SHALL WE PLACE THE CHURCH

By Charles H. Richards

AFTER the church has been organized, recognized and incorporated it will prepare to build a house of worship. It must have shelter. It must have a well-equipped plant with which to carry on its work. A church unhoused is like a homeless vagrant. Unstable, drifting with the tides of circumstance, lacking the dignity and prestige of an established institution with a permanent abiding place, it loses power. A disembodied spirit is not well-fitted to do this world's work, and a church without a building is a disembodied spirit. It lacks the physical equipment needed for effective service.

Of course a church may worship for a time in a hall or schoolhouse. Its services may be delightful and inspiring for a time in a hotel-parlor or in a tent. A city congregation may be maintained for a good while in an opera house or theatre. A little church in the south has worshipped for years in a "brush arbor," open to the weather on four sides; but summer storms and winter frosts make meetings impossible oftentimes.

Clearly the young church must have a meeting house if it expects to live and grow. The first thing to do is to have a congregational meeting to consider the matter. All the people are concerned in such an enterprise, and all should be asked to gather and discuss it.

At such a meeting after a free expression of views, a Building Committee should be appointed and authorized by the church to select and purchase a lot on which may be erected the house of worship. This committee should include the most judicious, capable and efficient persons possible, in whose wisdom all have confidence, and who can be trusted to avoid serious mistakes. Some churches prefer, in order that haphazard nominations at the moment may not place unsuitable persons on the committee, to elect first a nominating committee which shall report at a later meeting the names of those whom they think best fitted for the Building Committee. In accordance with modern ideals the committee may include both men and women. If there are building experts on the committee, so much the better.

The first business of the Building Committee will be to select the best possible site for the future sanctuary. And here there are many pitfalls to avoid.

The location should be central, sightly, easy of access, with good surroundings, not likely to be impaired by the drift of population in later years. It should be the best possible rallying place for the community. It should be on one of the best streets. It should be a corner lot open to the sun and air on two sides at least, and with no danger of being blanketed by other buildings. It should be large enough to provide for the future growth of the church, with room enough, not only for the first unit of the building which may be a chapel, but for an auditorium, a parish house, and possibly a parsonage.

Sad are the misfortunes of many churches because a poor location was chosen. A little church on an obscure lot on a side street, hard to find and unattractive when found, now finds its work hopelessly handicapped because unwisely placed.

Another church, located on a side hill, four blocks from the main street, with two different railroads on two sides of it, and a deaf-and-dumb asylum in front, could not understand why the membership did not grow. It was located at a point equidistant from the homes of its four leading families, each of which was two miles distant. It had a gem of a sanctuary. But it is dead now—killed by its bad location.

Another church erected an excellent house of worship years ago close

by a railroad which now nearly surrounds it. The noise of engines and trains nearly drowned the voice of the preacher. They have had to abandon the church first erected and build in a really good location.

Twenty years ago in an important city in the Northwest, a young church began its career with high hope. It had not much money nor many members. It permitted itself to be tucked away in a remote corner of the town where a meagre fraction of the population lived. It was completely side-tracked. It had to sell out and move to save its life.

Another church in a growing town built ambitiously, but in a sparsely settled section midway between two thickly settled sections, each of which it hoped would grow towards its location and surround it. It is still waiting, but gasping for breath because there are not people enough in the neighborhood.

A country church accepted as a gift the corner of a farm which a generous member offered for a church lot. It erected a modest sanctuary. But it was remote and inconvenient of access for the people. A handful gathered in it from time to time. But it was like a soldier in "No Man's Land" risking his life every minute. Presently the destroyer hit it, and it is gone. The building is removed and the land has gone back to the farm.

Many instances can be given of churches which struggle and languish for years in a hopeless effort to make headway against the hindrance of an unfortunate location. Why should we not be as careful as our Catholic brethren who make it a rule to locate the church building in the most central and conspicuous place possible, and with ample room for development?

It is a good rule never to select a lot because it is cheap; nor because a generous friend offers it for nothing, although it is not the best location; nor because some real estate promoter offers special inducements that he may thus advance his other interests; nor because influential members of the church want the building near their homes.

Find a place central for all the people, to which they may throng from every direction. It is a misfortune to build on the edge of a park, or a steep bluff, or a lake, because on that side there can be no congregation. The meeting house should be in the midst of the people.

A wise committee will take into account all the elements in the case, will consider not only the present convenience, but the future needs and prospective growth of the church, will realize that it is time and money thrown away to accept a poor location, and will then select the best possible site on which to erect the temple of worship.

Creeds or Confessions! High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour Jesus.
I think to all or none; not curious creeds
Or ordered forms of churchly rule he taught,
But soul of love that blossomed into deeds
With human good and human blessing fraught.

On me nor Priest nor Presbyter nor Pope,
Bishop nor Dean may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful Priests do battle about creeds,
The church is mine that does most Christlike deeds.

—Professor Blackie.

THE CONGREGATIONAL EDUCATION SOCIETY

THE DEPARTMENT OF MISSIONARY EDUCATION

By Secretary Miles B. Fisher

THE Department of Missionary Education bears the surname of The Congregational Education Society but is first cousin once removed of all the other Boards. The Secretary of Missionary Education reports regularly to the directors of the Education Society, but, beyond the privilege of other secretaries, has frequent conference with the secretaries of all the Boards. In these conferences, formal and informal, all kinds of detail of the work are discussed. In addition to these contacts the Secretary is on the board of managers of the Missionary Education Movement and on its educational committee, in this manner sharing directly the work of the agency that provides the half dozen mission study text books used each year by all denominations.

The readers of THE AMERICAN MISSIONARY may be interested in knowing some of the plans that are shaping.

The Tercentenary Missionary Chart, for the church school will be continued through the year 1919 with slight changes of which due notice will be given. Responsibility for the plan in its entirety is with this department. It involves a lot of correspondence and mailing but the work is now so well in hand that the troubles of last winter should not be experienced again this year. The same chart will be used with new descriptive sheets which will be sent to all schools to be affixed to the chart already in hand.

A leaflet is to be provided listing twelve missionary topics for the Young People's meetings for the new year with a brief consideration of each with references to books and periodicals where further material may be found. Six of these topics are those published by the United Society of Christian Endeavor and based on the text books for the year's mission study. The other six have been selected by this department and will receive similar treatment. In addition to these leaflets with which to announce the year's course, the *Congregationalist,* the *Wellspring,* and THE AMERICAN MISSIONARY will carry other comments upon the same subjects from month to month.

A series of monthly missionary topics will be chosen for the church midweek meetings to be published in the handbook, and treatment of them in the Congregationalist will fall to this department This department will endeavor with all available help to promote the formation of mission study classes It is doubtful whether one in twenty of our churchess had classes last year, whereas not one in twenty should have been without one.

A course of graded lessons is to be prepared on the missionary work of our own Boards for use as supplemental lessons in our church schools. The intention is to meet and cure the general ignorance of our young people and children regarding the missionary agencies that carry forward our varied benevolent enterprises.

A department of Missionary Education has just been opened in the Pilgrim Magazine and the Pilgrim Elementary Teacher, where, in alter-

nate months, the Secretary will have an opportunity to address teachers and parents regarding the best methods and materials of Missionary Education.

The Department of Missionary Education endeavors to answer the frequent inquiries about matters of missionary education, in schools, churches, and societies. All sorts of questions are to be expected, from "Please outline a scheme of missionary education for our church of two hundred and fifty members," to "Why work at missions if the Lord is coming any day?"

The Secretary of Missionary Education has frequent opportunity to address conventions, conferences and churches, and so far as he can is glad to accept.

Through this department the denomination is trying to unify our missionary education program and output, provide material, and promote its best use.

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OLIVET COLLEGE

By President Theodore H. Wilson

I HAVE accepted the presidency of Olivet college. I desire to state frankly the policies which my colleagues and I purpose to follow.

We shall not ask for contributions toward current expenses.

We shall seek the co-operation of every Congregational pastor in Michigan along three lines: Securing students; acquainting Congregational families with Olivet as their college; assisting representatives of Olivet in meeting young people and their parents.

We shall endeavor to place equal emphasis upon Christian character, sound scholarship, and rational recreation.

It costs nearly as much to run a college for 100 students as for 300 students. The faculty and staff of employees must be approximately as large; the buildings must be heated; books must be bought. Our new financial policy is to live within our income, including unsolicited donations from interested friends. Our emphasis is to be upon securing students. If we have the students we shall have the income.

There are 299 Congregational churches in Michigan. If each church sends one student each year we shall have an enrollment which will enable us to be self-supporting; to increase the salaries of our faculty members to the new level set by other Michigan colleges; to maintain Olivet's reputation as the highest ranking small college in the state, both in scholarship and in equipment; and to lay aside small amounts each year toward a permanent endowment.

I believe that so long as there are denominations there will also be denominational colleges. I believe as long as Congregationalists have colleges we shall insist upon having the best colleges in the country. This has been our reputation in the past. It is our good fortune in the present. It is our hope for the future.

My only reason for coming to Michigan was for the purpose of helping win back for Olivet her former prestige and glory. My only reason for accepting the presidency of Olivet is for the purpose of keeping her alive for Congregationalism and for the cause of Christian education. My colleagues and I are shouldering a Herculean task.

The spirit of the founders and of the best known and most revered professors of former years is being manifested afresh by the present staff of teachers. Students, alumni, townspeople, and friends are rallying with unwonted zeal to the need of the hour. With such enthusiastic and continued loyalty Olivet is destined to fulfill a large mission in Michigan.

Our request is: Send students.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The Congregational Sunday School Extension Society has now successfully completed its first year. During the brief twelve months of its career, it has been growing up, as do other worthy societies, slowly but surely, with great promise for the future. We wish to thank the many friends who have materially and spiritually aided in bringing about this success.

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The debt we contracted early in the season has been entirely wiped out so that the year has closed without a deficit. True, our bank balance is not large, but with Peace and returning prosperity we hope that the friends of the Society will see to it that the contributions shall grow and grow generously and encouragingly through the next year and the years to come.

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The disasters of war have brought great sadness and losses to our nation, but with the coming of the New Year joy reigns once more in the hearts of our people. The battles of righteousness have been fought. Our churches and Sunday Schools have risen triumphantly over the tyranny of war and they are bound to put new energy and devotion in their work for the coming months.

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The never failing faith of our forefathers brought over from the old world and handed down to us has been a vital factor in saving this country for the Kingdom of God. We must keep that sacred trust and hand it down unsullied to those following.

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The New Year brings to us an increased sense of obligation to carry the Gospel of peace and good will and brotherhood of man to the needy peoples who look to us for spiritual guidance. Too much stress cannot be placed upon Sunday School Extension work, and with the close of the war a greater task will be given the church and Sunday School than anything they have had to deal with in the past.

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Certainly it is a tremendous responsibility that rests upon our churches to do their work well during the tender years of childhood. The best additions to the churches are coming more and more from the Sunday Schools. Would that all of our people could see the great importance of this work, and give it their very best efforts.

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Many of our workers in the past year have entered the Y. M. C. A. and other branches of the overseas service with the great purpose of cementing more closely the old world with the new, with its coming era of world-wide brotherhood. We give them our love and honor, but just as truly are we ready to honor those who have devoted themselves to keeping the home fires burning, especially those who have had a great desire to face the issues of battle but feeling the need of keeping the home work up to a high point of

efficiency were patriotic enough to put aside their desires and remain at home, strong and efficient enough to meet the tremendous needs over here in their vital connection with world needs. There have been no slackers; all have answered the call to duty patriotically and efficiently, working unitedly and for the good of others in the power of the Holy Spirit.

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JOURNEYS OF A MISSIONARY

By Rev. H. C. Juell, South Dakota

ONE Saturday last fall I took the "Unlimited" from Trail City to Dupree, South Dakota. In Trail City I was told that there had been no Protestant church service for more than two years, and yet the majority were Protestants. It was a community of great ranches. More than sixteen hundred head of cattle had gone through that little town the night before to the markets of the world. The train had reached Trail City three hours late from its twenty-six mile run.

Our journey next took us through the wild West. The only signs of civilization were the track in front of us and the train in which we were riding. We saw the Indian huts along the way with the crop hanging on poles outside, and the family sitting about the door. At the station were the cowboys and the Indians. Some of the finest appearing land one could wish to see stretched on either side of the track, with no sign of cultivation.

The "Unlimited" pulled into Dupree five hours late, in a little over a one hundred mile run. It was then eleven-thirty, but our missionary was at the station to meet me. Of course I did not know him, never having seen him before, and then who would expect to see a minister in a Home Guard uniform? It was Liberty Loan Day and the Home Guard had been called out for its patriotic effect. Our minister had been on the Liberty Loan Committee and had helped to put his county over the top that day, but he had just come from the bedside of one of his sick parishioners to meet me at the train.

We settled down to rest just as Sunday greeted us. But there was not much rest for my host. At one o'clock a rap came at the door. There was a sick man standing outside. His family lived seven miles out in the country, seldom if ever attended church, but they needed a friend to help them now and of course there was the missionary. The sick man must get to the hospital twenty-two miles away at Eagle Butte, as soon as possible, if his life was to be saved. And he was taken there as fast as a missionary's Ford could take a sick man over none too smooth roads. The wife must have the missionary at her side as the man was put under the knife, and of course he stayed even though he knew he had to get back home, have his breakfast, clean up and dress and go back with the Superintendent for the service at Eagle Butte at eleven o'clock. And he made it with his Ford, on the dot, with not a minute to spare. After the service he went to the hospital to find that he had saved a man's life that morning.

We should have been at the church an hour earlier to have taken part in the Sunday School, but that could not be helped. We had a chance to visit the school, however, and found that it was a very good one. The attendance at both Sunday School and preaching service was below the average because of an Indian Fair which had been on for a few days.

There were about twenty-five hundred Indians in attendance at this Fair.

We went to Santree, twelve miles back from Dupree, for an evening service. When we left Santree for Dupree the Indians were moving from the grounds and we must have passed about one hundred wagons

full of them, on their way to town. The next morning we found that an Indian village of about one hundred tents had sprung up on the outskirts of the town. We had a good service in a dance hall in Dupree Sunday evening. There must have been fully half the population of the town there and we immediately took steps towards getting a church built to give them a more suitable place in which to worship.

When I left Dupree Monday morning the missionary's wife also took the train to go to the bedside of a mother and her infant babe whom she had left two days before because the Superintendent was coming to the parsonage. Our missionary went out to dig his potatoes and to look after a farm left in his charge by a farmer who could not be there but trusted the minister. The next night he would be up all night on Home Guard duty. Such is a missionary's life!

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AN APPRECIATION

We wish it were possible to itemize the work done by the missionary pastors, men such as we have just read about, strong and efficient, and rich in Christ-like spirit, men who give themselves tirelessly to the building up of the Kingdom, under all sorts of conditions. Romance still clings to the work of the foreign missionary, but the home missionary pastors are just as truly the Christian statesmen in a needy territory calling for talent, self-sacrifice and devotion.

We can never overestimate our debt to our missionary pastors. Their task demands a life of almost ceaseless effort. There falls upon them the care of the churches of the frontier working under pioneer conditions, churches in small communities where the defection of one man may destroy the usefulness of the organization, churches in the slums and among new Americans, and churches made up of many denominations and creeds, each with its own particular problems. The men who hold in their hands the destinies of the projects are the home missionary pastor and his helpers.

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WORD FROM THE SOUTH

IT has been some time since we have printed any news of the progress among our colored people of the Southland where much good work has and is being done along Sunday School lines under the direction of able leaders. Recently our attention was called to the following circular letter by the Rev. E. H. Phillips, Superintendent of the Louisiana Congregational Sunday School Association. Mr. Phillips' message is a timely and most important one and we are glad to offer it to our readers:

"Dear Friend:

We Congregationalists have laid great stress on Efficiency and justly so, but to be efficient we must have Conservation. We must emphasize this if we are to meet the requirements of our Tercentenary Program. Now the Sunday School is the advance guard of our Congregational Army. Our increase in churches and membership has come very largely through our Sunday Schools. This is true everywhere and especially in Louisiana.

After years of experience and some study it is evident to me that the number and efficiency of our Mission Schools would be increased by organizing in needy communities where we have Congregational families.

Our efforts to have half a million souls borne into the Kingdom by 1920 will be materially advanced if we consecrate and concentrate our efforts along this line. Let our slogan be 'Efficiency and Conservation. We can if we will. Carry On.'"

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

PRELIMINARY REPORT ON THE CHRISTMAS FUND

AT this writing, December 12th, the outlook for the Christmas Fund is encouraging. At the same time, it is evident that the conditions prevailing this year have affected the ability of many to give as they would be glad to, and have done in years gone by. Heretofore we have had several single gifts of five hundred and a thousand dollars. This year the largest gift has been five hundred dollars. Indeed, there have been so far, only a very few gifts over one hundred dollars. There have been, however, more givers. More have given out of their poverty than out of their affluence. The aged have apparently been specially moved to give. They know the perils and the handicap of an unprovided-for old age.

We think our readers will be interested in these quotations from the letters containing contributions to the Christmas Fund.

A minister in sending in his own contribution to the Christmas Fund, enclosed a $5 bill with this remark: "This bill was handed me this morning with the request to forward it to you for 'a poor, aged minister.' The giver himself is poor and old, unable to do any work and how he can spare $5 I do not know. He only has a trifling income from an old patrimony. I confess that my check looks very small beside his bill."

"Enclosed please find my offering to the Christmas Fund for aged ministers, a most worthy beneficence and a privilege for me, the sole survivor of a New England Congregational minister's family of nine children, where the salary ranged from six to eight hundred dollars, raised by fitful, voluntary subscriptions."

There have been many gifts from widows, from people of extreme age, some of whom were in possession of very limited means, but they have given so cheerfully and gladly that our heart has been greatly rejoiced.

A final report on the Christmas Fund for 1917 will be made in the February number of THE AMERICAN MISSIONARY.

"SUNSET BAY"

WE have been very much interested in this article on "Sunset Bay," which appeared recently in the "*Newark Evening News.*"

Some one thought enough of a very old resident of the Indianapolis Home for the Aged to write a sweetly sentimental obituary when she recently left the world at the age of ninety-six. "It was always 'Grandma Hunt' who restored good cheer when the glooms ran through the institution," a story-teller in the Indianapolis News said of the old resident, Mrs. Elizabeth Hunt, whose favorite verse was:

Gather the sunshine that glows on its way;
Gather the joy beams each soft silver day;
Bury your sorrow, give others the best;
Give others the sunshine—tell Jesus the rest.

It is said of "Grandma Hunt," as she was known for fifteen years to those interested in the home, that she was the inspiration of "The Port of Sunset Bay," William Herschell, the author, having seen her as she sat by a window, lost in reverie. This is the poem:

The Port of Sunset Bay

I came today to a quiet port—
To the Port of Sunset Bay—
Where tides run calm and the evening mists
Are tinted a silver gray;
Where all the ships are memory ships
That bear only dreams and smiles
To the dear old dears whose compass steers
To Youth's far distant isles.
For smiles and dreams and dreams and smiles
Are treasures to them, you see,
That give glad glow to the long ago
And hallow the used-to-be.
And where is this Sunset Bay, you ask?
It's back from a city street,
Where dear old dears in their gray-haired years
Have found a calm retreat.
A place where Yesterdays reign supreme,
And Today—ah, well! Today
It's only a strand of Time-washed sand
On which their fancies play.
They frolic with old companions gone,
With minstrels who come to sing
The songs they sang when the whole world rang
With life and love and—Spring!
In rocking chair ships they sail away,
And needles and thimbles fly
In speeding the flight of visions bright
To the glad-sad days gone by.
And oh, how the glad outshines the sad,
The laughter outlaughs the sighs,
Till the window gleams with sunset beams
That jewel their tear-damp eyes.
Then sleep as sweet as a baby's sleep
Comes out of the sunset's gold
And proves that here each dear old dear
Is only a child grown old.

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WHAT CAN A MAN OF MY AGE DO?

THE letter herewith given publicity, is from one of our ministers who has not quite reached his sixty-eighth birthday, and who but for illness and age would still be in the service. He has suddenly come to the realization that his work as a pastor is over. He thinks he is as able to go on with his work as are many who are still in active service. Temperamentally he is active, aggressive, does things. These qualities have been manifest in all his ministry. He was ever an efficient home missionary, taking the hard fields, never sparing himself, "enduring hardness as a good soldier of Jesus Christ." All at once, unanticipated, he is a victim of a serious illness. His strength is impaired. At sixty-seven he is laid aside. He has a wife and no income. He never received more than a living salary and that was a poor living. He could not save. He very naturally feels that he must still work—so read his letter:—

"Dear Brother Rice:

Your letter was duly received. I note what you say.

I have been confined to my house for nearly two weeks with 'La Grippe.' My old malady seemed to let go and let another have a chance. I am now getting out again.

I have about given up getting the little church of which I wrote you. I suppose 'Too Old' will be the verdict.

I have made application for everything I could possibly hope to get to

do, but absolutely no use. Now the question is before me, what can a man of my age do!

He can die, he can't live (on the pension.)

He must not steal. He must not bear false witness (as to his name or age.)

He must not covet (even a turkey.)

Now tell me what can a minister who is 67 years old, do anyhow!

I must ask the Church to explain to me What Can I Do!

I thank you and the Board for all kindness."

This is a pertinent question—"What can I do?" He asks it of the Church, the Congregational denomination.

It is certain that the Church should conserve its ministerial supply and strength. Its prodigality in discounting and retiring ministers because of their gray hair, when they are still strong and able to work, is a great loss to the Denomination. The Church must find some way to get the advantage of all the service its ministers can give, because the preparation has been costly, the supply is limited and the need of such service is everywhere manifest. Look at the vacant pulpits, the declining churches and especially the neglected rural fields. The Denomination should quadruple its support of the Church Extension Boards.

But we are thinking now of the old minister who really cannot longer work. He is impaired as to health and physical strength. He must live and provide for those dependent upon him. The question of this letter at this point should read, "What can the Church do for the old minister?" It is doing more for him than ever before. The Boards of Relief, National and State, are doing more than ever before. They are better supported, but are sadly behind in funds when compared to the need and what is just and right. This is shown in the declaration in this letter—"He can't live on his pension." Unless the old minister can have more than his annual grant, the maximum of which is $350 and that only in extreme cases and where there are, as a rule, not less than two persons dependent upon it, he cannot live on it. In some cases they have saved a little through the long years of toil. In other cases they manage to earn a little. Then in many cases, children or relatives or others help out. After all the situation is most unsatisfactory. The Christmas Checks help out amazingly. The Denomination is awaking to the importance of this pressing question. The Annuity Fund, and especially The Pilgrim Memorial Fund, are statesmanlike and far reaching endeavors to cure this evil, by making permanent and adequate provision for the old age of our ministers and their widows.

Meanwhile, until the goal is reached, we must come to the rescue of this and all similar ministers now old, retired and in need. Support generously, Ministerial Relief, State and National, and more and more boost the Christmas Fund every December.

The Annual Meetings of The Congregational Board of Ministerial Relief and of The Annuity Fund for Congregational Ministers will be held in the latter part of January. The indications now are that both organizations will be able to report a prosperous year. When one considers the conditions which have prevailed throughout our country and the world during 1918, it is a remarkable thing and of great encouragement to be able to report in any benevolent organization, a prosperous year. The growth of interest not only in our own denomination, but in nearly every other denomination, in the welfare of our aged ministers and their widows is a cause for devout gratitude.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE SCHAUFFLER DRIVE

THE war has brought to us a new realization of the seriousness and magnitude of our immigrant problem, and also brought to us a new realization of "our duty to show our aliens that Americanization is justice, liberty and equal chance for all, and that loyalty to these principles is binding upon all; that by industry, thrift, economy and loyalty, and in no other way, can they hope these blessings may continue to them and to their children." The Government has called upon the womanhood of our country to help in the Americanization work, especially in a campaign of publicity through educational propaganda.

Our organized Congregational women pledged themselves to the work of Americanization and evangelization among our foreign population, when they accepted "Schauffler" as their part of the Tercentenary Fund. Congregationalism "Expresses democracy and creates democracy and has been a mighty force for the best in American ideals and American life. It is eminently fitting just as victory has made possible "a world democracy" that our Tercentenary celebration in the Homeland should be for the education and training of the "Pilgrims of Today." If the Congregational women of our country will pour forth their joy in a great Thank Offering then will our gift for Schauffler be assure.

Which part of our country will be the first to reach its goal! In the Eastern District some of the states are just organized for work, while others have met their annual pledges for three years. Will it not be possible for all to have their gifts or pledges ready by January 1, 1919? Which will be the first state to meet its assignment

The following is a list of the State Unions of the Eastern District, together with the assignment, and amount paid in.

State	Assigned	Paid
Maine	$3,960	$606.97
New Hampshire	3,015	2,309.00
Vermont	5,835	1,468.86
Mass and Rhode Island	23,145	14,913.34
Connecticut	8,430	5,663.23
and W. S. S.		30.00
New York	17,520	4,502.00
New Jersey, Maryland and Washington, D. C.	3,375	1,596.02
Pennsylvania	480	324.00
Georgia	30	6.00
Florida	705	

Alabama, Mississippi, Tennessee, Kentucky, Arkansas, communicate with the chairman of the Eastern District.

Every Congregational woman is asked to do her part towards this Tercentenary Fund. It will greatly hasten results if you who read will assume a personal responsibility and immediately communicate with the chairman of your State Union.

Miss Dora H. Moulton,
Chairman Eastern District.

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THE MINNESOTA HOME MISSIONARY VOLUNTEER RESOLUTION

A few months ago, the above-named resolution was laid before the executive committee of the Federation. It was unanimously approved, and sent to the appropriate committees of the Council of Women. In the September issue of the "Missionary Review of the World," the resolution is printed entire, with an editorial comment from which we quote the following:

"That 'the stranger in our midst' is upon the hearts of the Christian women of our land the above resolution recently passed by the Minnesota Woman's Home Missionary Union convincingly shows. In this connection it must ever be kept in mind that the consecration of the individual worker depends above all on the consecration of the home. Christian parents are primarily responsible both for prayer for the advance of Christ's kingdom on earth and for the thrusting forth and the equipping of the young men and young women who shall be specially engaged in the King's service.

TOPIC FOR FEBRUARY, 1919

American Missionary Association

BUILDING THE WALL

Song—Worship the Lord in the Beauty of Holiness.
Scripture—Rev. 21, 1-6; 10-13.
Prayer—
Roll Call—Respond with names of A. M. A. Builders found in Federation Calendar 1919.
Reports and other business.
Solo—
Program—Introduction with map talks—Leader.
Three ten minute talks.
Tools
Workmen
Living Stones
Song—We Are Living, We Are Dwelling.
Federation Calendar—25 cts. per copy—should be in use in every Society.
Send to Room 825, 287 Fourth Ave., New York City, for Leaders' Introduction with map and leaflets for program use.
References—Home Mission Text Books—
The Path of Labor—40 cts. in paper.
The Gospel for a Working World. By Henry Ward—40 cts. paper.

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CALENDARS!

The New Year is with us. What is more needful than a new Calendar? Our Home Missions Calendar covers every day of the coming year. It makes an appropriate gift for your pastor or the president of your auxiliary.

In the midst of all our rejoicing over the coming of peace and the wonderful march of events in these hurrying days, we must not forget our regular responsibilities. The "H. C. L." has troubled every one of our schools and academies. Do not forget that missionary boxes and parcels are more needed this year than ever before.

Make your checks for the running expenses of Schauffler a little larger than last year, remember the call for supplies from our A. M. A. schools.

What society will send the sash-curtains needed for the new building of Schauffler?

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PAGEANTS

An excellent list of 'Pageants on Americanization" has been prepared by a committee of the "Home Missions Council" and the "Council of Women for Home Missions." These pageants are planned both for young people, and for children, some being very simple and others calling for many characters, and occupying a whole evening. This list can be secured from the Federation office. A simple "Congregational Home Missionary Demonstration" is also available, setting forth the work of our seven Homeland Societies.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

THE MAYFLOWER LEAGUE

By Miss Anna L. Johnson.

THE Mayflower League is an organization planned to give a more definite tangibility to the children's membership in the already existing missionary boards, both home and foreign. Nothing new or additional is required; it is merely the regular work of the church, expressed in the children's terms—a channel through which all Congregational plans can be carried on. Its missionary offerings, being sent through the regular treasurers, for the regular pledged work, count therefore on the church apportionments.

OUR AIM—
Every child in every church at work
for the local Church,
for the local Community,
for America,
for the World.

OUR MOTTO—
To our Comrades,
our City,
our Country,
all Nations,
we will bring some service that shall show
the love of man for man,
the love of man for God,
the love of God for all.

OUR WATCHWORD—
Pass the Light along.

OUR SYMBOL—
The Candle.

The Mayflower League is planned to include all children, both boys and girls, who are twelve years old and under, and to help them, through membership in the League, to a better understanding of the needs of other children in the world, and of the ways in which they can give to these other children a very real and definite service.

The requirements for membership, very simple for the Cradle Roll babies, increase as the children grow older, but are not difficult for any group to meet.

The membership fee for children under six is one cent a year—for the older ones two cents—for League expenses.

The only giving asked from Cradle Roll children (those under three) is a contribution of money—though no specified sum—for home missions through Alliance and State Union, and for foreign missions through Branch and W. B. M. For beginners (those from three to six) we add to this twofold missionary offering a small amount of local work. For primary children (six to nine) and for juniors (nine to twelve) we add again to these some gift or service for their own church.

No meetings are specified for Cradle Rolls, but Beginners meet twice, Primary Departments three times, and Juniors four times a year, aside from the Sunday School session, for box work, missionary talks and stories, pictures and the like.

Mission Bands and Junior Endeavor Societies have similar requirements, while in communities where the children are too scattered to be readily organized into a society, individual children may join the Home Circle of the Mayflower League.

Parents and all friends of the children may become honorary members of the League by the payment of twenty-five cents annually.

There are membership certificates and badges for the children, and to each League Group is given a Wall Chart. When the requirements for the group have been met, there will be sent, to be placed on this chart, in the square indicated—

A blue star for "Our Comrades" (Church Aid),

A red star for "Our City" (Local Work),

A flag seal for "Our Country" (Home Missionary Offering),

A gold star for "All Nations" (Foreign Missionary Offering).

There are also League songs for the various grades, and each grade has its own motto.

The children can understand the watchword and the symbol readily; for the transition is an easy one from the candle on the Christmas tree and the story of the first glad Christmas to the Light of the Star of Bethlehem and the Christ who is the Light of the World. We who have this Light must be the ones to spread it. Even the smaller children will be glad to send the Christmas story to those who know it not, and to share with other children their own Christmas happiness; while as they grow older, they will realize more and more how much it means to the world that we all work together to "Pass the Light Along."

We commend Miss Johnson's article in this issue to leaders of Mission Bands, and other groups of children. We need continuity in our missionary teaching. Much of it is sketchy and sometimes without a definite plan. Can we not begin at the beginning with these young lives, and, realizing their importance, be faithful in our teaching?

We older women must do more intelligent, progressive mission study ourselves. Every auxiliary president should feel responsible for the education, missionarily speaking, of her members.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* — 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1918

The Daniel Hand Educational Fund for Colored People

Income for November from Investments	$2,017.72
Previously acknowledged	7,210.00
	$9,227.72

Current Receipts

EASTERN DISTRICT

MAINE—$539.53.

Auburn: Sixth St. Ch., 5.69. **Bath:** Winter St. Ch., 30. **Biddeford:** Second Ch., 8.85. **Bingham:** S. S., for Grand View, Tenn., 5. **Cumberland Center:** Ch., 25. **Deer Isle:** Ch., 3.50. **Gorham:** "A Friend," for Talladega College, 15. **Greenville:** Union Ch., 10.80. **Hampden:** Ch., 11.44. **Kennebunkport:** First Ch., 4. **Newcastle:** Second Ch., 7. **Portland:** St. Lawrence Ch., 15; W. H. M. U., for Athens, Ala., 80; The Misses L., for Calfornia Oriental Missions, 200. **Skowhegan:** Island Ave. Ch., 21.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas. **Augusta:** 17. **Bangor:** All Souls, 75; Hammond St., 5.25. Total, $97.25.

NEW HAMPSHIRE—$185.45.

Claremont: Ch., 14.10. **Fremont:** United Ch., 2. **Hebron:** Ch., 10. **Lancaster:** Ch., 7.84. **Langdon:** Ch., 3.46. **Lyme:** Ch., 28.05. **Meredith:** First Ch., 14. **Meriden:** Ch., 5. **Nashua:** J. A. P., for Pleasant Hill Academy, 15. **New Ipswich:** Ch., 6. **Swanzey:** Ch., 14. **Tilton:** Ch., 66.

VERMONT—$411.89.

(Donations 135.22, Legacy 276.67)

Bellows Falls: First Ch., 16.24. **Bennington:** Second Ch., 5. **Cabot:** Ch., 13.46. **Cornwall:** Missionary Soc., package goods for Kings Mountain, N. C. **Franklin:** Mrs. F. L. H., box goods for McIntosh, Ga. **Jericho:** First Ch., 5.10. **Johnson:** Ch., 30. **Lyndonville:** Ladies' Aid Soc., for Rio Grande Industrial School, 10. **Orleans:** C. D., for McIntosh, Ga., 7. **Rochester:** First Ch., 19.52. **So. Hero & Grand Isle:** Ch., 6.50. **Williamstown:** M. W., box goods; Mrs. E. C. S., box goods for McIntosh, Ga.; L. A., 5; M. W., 5, for McIntosh, Ga.

Congregational Woman's Home Mission ary Union of Vermont, Mrs. John F. Puffer, Treas. **St. Johnsbury:** North Ch., W. A., 5. **Peacham:** H. M. S. ,5.40. **Underhill:** H. M. S. ,2. Total, $12.40.

Legacy

Barnet: Alexander Holmes, 276.67.

MASSACHUSETTS—$5,968.89.

(Donations 2,710.06, Legacies 3,258.83)

Abington: Jr. C. E. Soc. ,for Marion, Ala., 1. **Amherst:** First Ch., 150; North Ch., 50. **Beverly:** Dane St. Ch., 26.24; Dane St. Ch. for Marion, Ala., 35. **Billerica:** Ch., 10.31. **Boston:** W. H. L. O., 100. **Braintree:** First Ch., 14.25. **Brighton:** Ch., 11.02. **Brockton:** Porter Ch. S. S., 7.79. **Cambridge:** First Ch., 253.15. **Dalton:** Faithful Workers, for Lexington, Ky., 5. **Dennis:** Union Ch., 3. **Dorchester:** Harvard Ch., 1; Second Ch., 39.07; Village Ch., 25. **Enfield: Woman's** Miss. Soc., 45. **Everett:** First Ch., 26.62. **Framingham:** Grace Ch., 59.12. **Greenwich Village:** L. A. P., for Pleasant Hill, Tenn., 50c. **Hadley:** First Ch., 3. **Holden:** Ch., 11.36. **Ipswich:** Linebrook Ch., 3.15. **Jamaica Plain:** Boylston Ch., 3.14. **Lakeville:** Lakeville & Taunton Precinct Soc., 15. **Lenox:** S. H. E. ,for Gloucester School, 1. **Lowell:** Highland Ch,. 10; "A Friend," 75. **Malden:** Linden Ch., 3.50. **Marblehead:** Mrs. S. L. G., for Talladega College, 15. **Merrimac:** Ch., 6.57. **Middleboro:** North Ch., 12. **Mittineague:** Ch., 12.40. **New Bedford:** North Ch., 20.40. **Newton Highlands:** Ch., 149.05. **Northampton:** First Ch., 39.57. **North Blandford:** Second Ch., 3. **Norwood:** First Ch., 45. **Oakham:** Ch., 19. **Palmer:** Second Ch., 8.80. **Plainfield:** First Ch., 2.25. **Reading:** First Ch., 89.80. **Roxbury:** Immanuel-Walnut Ave. Ch., 75.90. **Salem:** Tabernacle Ch., W. M. Soc., 2; M. M., in Tabernacle Ch., 5. **Saugus:** First Ch., 9.80. **Shelburne Falls:** L. M. S., for Marion, Ala., 3. **Sherborn:** Ch., 2.50. **Somerset:** Ch., 4.23. **South Ashburnham:** Ch., 5. **Southville:** S. S., 6. **South Wellfleet:** Ch., 1. **Springfield:** Faith Ch., Ladies Aid Soc., for Andrews Chapel, Talladega Colege, 15. **Springfield:** North Ch., 15. **Taunton:** L. A. P., in memory of B. A. K., 10. **Upton:** First Ch., 4.03. **Webster:** Miss A. L. P., bbl. goods for Marion, Ala.; Mrs. E .G. P., 200. **Wellfleet:** Ch., 7. **Westboro:** First Ch., Ladies' Benevolent Soc., 25. **Westford:** Union Ch., 22. **West Springfield:** First Ch., 5. **Whitman:** First Ch., 12.64. **Wilbraham:** Mrs. D. B. Mac L., 5; Miss S. W., 5, for Lexington, Ky. **Worcester:** Hadwen Park Ch., 4.20; Plymouth Ch., 81.25; Union Ch., 17.45; "All Saints' Day Gift," 2.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. W. H. M. A. for salaries, 754.

Legacies

Granby: Samuel Mills Cook, 221.74. **Haverhill:** Arabella Kimball, 1000. **Newton:** John Ward, 1000. **Watertown:** Jennette T. Kimball, 237.57 (reserve legacy 150.48), 87.09. **West Brookfield:** Ella M. Sherman, 950.

RHODE ISLAND—$782.89.

Kingston: Ch., 102.89. **Providence:** Central Ch., 660; S. L. D., for Hospital supplies, Humacao, Porto Rico, 20.

CENTRAL DISTRICT

CONNECTICUT—$1,442.42.

Avon: Ch., 10. **Berlin:** Second Ch., S. S., 50. **Bloomfield:** C. E. Soc., for Ryder Memorial Hospital, Humacao, Porto Rico, 5.

Bridgeport: United Ch. S. S., 5. **Glastonbury:** The First Ch. of Christ, S. S., 25, for American Highlanders. **Greenwich:** Second Ch., for Talladega College, 6.50. **Hadlyme:** Ch., 10. **Hartford:** Center Ch. S. S., for Lexington, Ky., 25; First Ch. of Christ, 151.57; H. A. P., for Talladega College, 15. **Killingworth:** Ch., 1. **Manchester:** Second Ch., 93.10. **Middletown:** First S. S., for Talladega College, 15. **Naugatuck:** H. B. T., 100; Mrs. H. B. T., 100, for Tougaloo College. **New Canaan:** Ch., 53. **New Haven:** Center Ch., for Talladega College, 20; First Ecclesiastical Soc., 250. **New London:** L. E. L., 1; G. S. P., 20, for Trinity School, Athens, Ala. **Norwich:** a member of Park Ch., 50; L. O. S., for Talladega College, 10. **Plainville:** F. T. W., for Lexington, Ky., 30. **Plantsville:** L. A. B., for Lexington, Ky., 7; C. H. C., for Lexington, Ky., 10. **Taftville:** S. S., for Lexington, Ky., 10. **Talcottville:** J. G. T., for Tillotson College, 25; Mr. & Mrs. J. G. T., for Marion, Ala., 50. **Thompson:** Ch., 11.28. **Washington:** First Ch., 10. **Watertown:** Ch., for Tougaloo College, 25; H. H. H., 10; M. H., 20 for Lexington, Ky.; H. S., for Lexington, Ky., 25; H. W. S., for Talladega College, 25; K. B. W., for Lexington, Ky., 10. **Westford:** Ch., 5. **Woodstock:** First Ch., 10.97.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. George Dahl, Treas. **Bridgeport:** United, 50. **Bristol:** 15. **Collinsville:** 10. **East Haven:** 15. **Fairfield:** 10. **Farmington:** 10. **South Manchester:** 22. **North Haven:** 10. Total, $142.

NEW YORK—$2,424.29.

Albany: First Ch. S. S., 4.41. **Arcade:** Ch., 15.93. **Brooklyn:** Central Ch., 2; Flatbush Ch., 148.93 (50 of which for Piedmont); South Ch. S. S., for Pleasant Hill, 25.64; South Cong. Chapel Ch., 10; Willoughby Ave. S. S., 4.59; M. L. R., 10. **Buffalo:** First Ch., bbl. goods for Marion, Ala. **Cortland:** "A Friend," 10. **Greene:** First Ch., 7.25. **Kiantone:** Ch., 4.24. **Mt. Vernon:** The Heights Ch., 40. **New York:** Bethany Ch., 35; Broadway Tabernacle Ch., 958.60; J. A. T. Jr., 1; B. V. W., for Pleasant Hill, Tenn., 100. **Ontario:** Immanuel Ch., 10. **Oriskany Falls:** Ladies of Ch., bbl. goods for Kings Mountain, N. C. **Parishville:** Ch., 2.21. **Riverhead:** Sound Ave. Ch., 52.80. **Rockaway Beach:** First Ch., 20. **Sherburne:** Dr. O. A. G., for Hospital, Talladega, Ala., 500. **Syracuse:** Good Will Ch., 30.44.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treas. **Binghamton:** E. S., C .E., 10. **Bridgewater:** W. M., 5. **Brooklyn:** Ch. of the Pilgrims, for San Mateo, New Mexico, 50; Park Ch. M. S., 15; Central L. B., 50; Ch. of the Pilgrims, W. G., for Student Aid at Marion, Ala., 35. **Buffalo:** First W. G., 25. **Canandaigua:** W. H. M., 19. **Chenango Forks:** W. M., 3. **East Bloomfield:** L. M., 15. **New York:** Broadway Tabernacle, S. for W. W., 17. **Ogdensburg:** M. S., 5. **Orient:** W. H. M., for Piedmont College, 10.25. **Richmond Hill:** W. M. ,10. **Roscoe:** W. M., 3. **Sherrill:** Ch., 20. **Suffolk Association:** Collection, 10. **Warsaw:** W. U., for Santee, 39. **White Plains:** M. S., for Nurse in Porto Rico, 50. —"Forward," 40. Total $431.25.

NEW JERSEY—$190.00.

Arlington: M. V. S., box goods for Athens, Ala. **Freehold:** Baptist Ch., Daughters of Liberty, for McIntosh, Ga., 5. **Upper Montclair:** Christian Union Ch., 175. **Westfield:** Ch. of Christ S. S., 10.

PENNSYLVANIA—$10.26.

Lititz: Miss N. S., for Marion, Ala., 3. **Meadville:** L. M. Soc., for Lexington, Ky., 2.26. **Williamsport:** First Ch., 5.

MARYLAND—$13.00.

Capitol Heights: Ch., 13.

OHIO—$720.01.

Akron: First Ch., 90. **Andover:** Ch., 8. **Ashtabula:** First Ch., 8.50. **Berea:** Ch., 12.75. **Brookfield:** Ch., 1.45; S. S., 50c. **Brownhelm:** Ch., 4.25. **Cleveland:** Glenville S. S., 1.50; Highland Ch., 3; Trinity Ch. S .S., 6.40; B. Club, for Marion, Ala., 2. **Columbus:** North Ch., 10. **East Cleveland:** East Ch., 6.15. **Gomer & Lentherwood:** Ch., 18. **Lima:** Ch., 3.05. **Little Muskingum:** Ch., 3.75. **Lodi:** Ch., 11.45. **Lyme:** Ch., 9. **Mansfield:** Mayflower Ch., 12.50. **Marysville:** S. S. Classes of Miss B. Richmond and Miss D. W. Johnson, for Pleasant Hill Academy, 3.50. **Medina:** First Ch., 119.55. **Mt. Vernon:** Ch., 17. **Oberlin:** First Ch., 35.30; Second Ch., 31.05. **Oxford:** M. F. L., 100. **Parkman:** Ch., 4.70. **Twinsburg:** Ch., 6.40; S. S., 3. **Wadsworth:** "A Friend," 10. **West Andover:** Ch., 8.

Ohio Woman's Home Missionary Union, Miss Mary H. Hutchison, Treas. **Atwater:** M. S., 2.74. **Beren:** M. S., for Student Aid at Santee, Neb., 25; S. S., 4.09. **Canton:** M. S., 1.66. **Castalia:** L. W. B., for Nurse in Porto Rico, 6. **Chardon:** W. A., 1.76. **Cleveland:** Hough Int. C. E., 69c; Nottingham W. H. M. U., 3.45. **Cincinnati:** Plymouth, P. L. G., 3.45. **Columbus:** Plymouth L. S., 2.30; South Ch., 1.25. **Coolville:** W. S., 92c. **Elyria:** First S. S., Jr. Dept., for Indian Student, 34.13; Second M. S., 1.67. **Hamilton:** L. A. S., 1.84. **Ireland:** S. S., 69c. **Jefferson:** W. S., 5.06. **Lyme:** W. M. S., 1.15. **Mansfield:** First W. M. S., 31.05. **Marietta:** First W. M. S., 7.90. **Oberlin:** First W. H. M. S., 5.52. **Plain:** W. S., 30c. **Saybrook:** W. A., 2.30. **Springfield:** First, Y. L. for Nurse in Porto Rico, 15.60. **Sullivan:** M. S., 2.30. **Wauseon:** L. A., 1.26; S. S., 2.18. Total 166.26.

MICHIGAN—$2,574.96.

(Donations 209.38, Legacies 2,365.58)

Alpine & Walker: Trinity Ch., 1.95. **Big Rapids:** First Ch., 6. **Frankfort:** Cong'l Summer Assembly ,for Library, Talladega College, 5. **Greenville:** Ch , 10. **Hartford:** Ch., 1.28. **Hopkins:** Second Ch., 12. **Jackson:** W. M. Soc., bbl. goods for Athens, Ala. **Olivet:** Ch., 3.50. **South Haven:** Ch., 4.80. **Stanton:** 1st Ch., 6.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas. **Ann Arbor:** 40.95. **Charlevoix:** 2.40. **Manistee:** 3. **Muskegon:** 2. **Olivet:** 8. **Pinckney:** 1. **Watervliet:** 1.50. W. H. M. U. of Mich., for West Tampa, Florida, 100. Total, $158.85.

Legacies

Ann Arbor: Anna E. Sears, (5000 less tax 250) 4,750. (Reserve legacy 3,166.66) 1,583.34. **Detroit:** Sarah A. Cochrane, 782.24.

WESTERN DISTRICT

ILLINOIS—$905.55.

(Donations 572.21, Legacy 333.34)

Aurora: First Ch., 20; New England Ch., 26.25. **Carpentersville:** Ch., 5.99. **Chicago:** Austin S .S. ,for Lexington, Ky., 30; Crawford Ch., 5; New England, Missionary Soc., for Lexington, Ky., 10; North Shore Ch., W. M. Soc., for Marion, Ala., 50; South Ch. S. S., 15; Trinity Ch., 2.25; University Ch., 38; S. P. T., 5; W. H. T., 10 for Lexington, Ky.: "Chicago Friend," in Lincoln Memorial Ch., 5. **Galesburg:** Miss J. L., for Kings Mountain, N. C., 1. **Godfrey:** Ch., 9; Melville Ch., 2.25. **Kewanee:** First Ch., 33.39. **La Grange:** Dr. E .R., for Kings Mountain, N. C., 25. **La Moille:** Ch., 3. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5 and three boxes goods. **Rockford:** Mrs. E. M. C., for Rio Grande Industrial School, 1. **Seatonville:** First Ch., 3.55. **Wheaton:** Mrs. J. E. P., two bbls. goods for Marion, Ala.

Woman's Home Missionary Union of Illinois, by Mrs. W. M. Fitch, Treas. **Canton:** W. S., 1. **Chicago:** Fourth W. S., 3; Irving Park, W. S., 1; New First, W. S., 7; Pilgrim, W. S., 3.62; Rogers Park, C. E., 3;

South W. S., 5; Trinity German, W. S., 2. **DeKalb:** C. E., 5. **Evanston:** First, W. S., 20. **Galesburg:** Central W. S., 75; East Main Street, W. S., 1.50. **Geneseo:** W. S., 3. **Glencoe:** W. S., 8. **Griggsville:** W. S., 3. **Ivanhoe:** W. S., 4. **Kewanee:** W. S., 3. **Lacon:** W. S., 2. **LaGrange:** Uline M. Study Club, 10. **Lyonsville:** W. S., 3. **Marseilles:** W. S., 2. **Maywood:** 1.75. **Moline:** Union W. S., 1. **Oak Park:** First W. S., 25; Third W. S., 8; Fourth W. S., 2. **Ottawa:** W. S., 10. **Park Ridge:** W. S., 2. **Pekin:** W. S., 1. **Peoria:** First S. S., 12. **Plainfield:** W. S., 3.40. **Plymouth:** W. S., 2. **Port Byron:** W. S., 5. **Rantoul:** W. S., 3. **Richmond:** W. S., 1. **Sandwich:** W. S., 5. **Sterling:** W. S., 4. **Sycamore:** W. S., 5. **Toulon:** W. S., 5.26; S. S., 3. **Yorkville:** W. S., 2. Total, $266.53.

Legacy

Earlville: Jacob A Dupee, 600 (reserve legacy 266.66), 333.34.

IOWA—$280.95.

Alden: Ch., 5.05; S. S., 4.95. **Bear Grove:** Ch., 1.34. **Cedar Falls:** Ch., 11.65. **Charles City:** Ch., 27.50. **Cromwell** Ch., 15. **Davenport:** Edwards Ch., 6. **Farmington:** Missionary Soc .and C. E., package goods for Kings Mountain, N. C. **Fort Dodge:** Ch., 12.50. **Gardiner:** Ch., 3. **Golden:** Ch., 10. **Grinnell:** Ch., 30. **McGregor:** Ch., 5.78. **Marion:** Ch., 2.40. **Monticello:** Ch., 6.25. **New Hampton:** First Ch., 2. **Olds:** Woman's Guild, goods for Moorhead, Miss. **Oskaloosa:** Ch., 3.30. **Perry:** Ch., 2.50. **Pringhar:** C. E., for Hospital at Humacao, Porto Rico, 5. **Salem:** Mrs. F. and Mrs. P., box goods for Moorhead, Miss. **Runnells:** Ch., 3. **Stuart:** Ch., 1.90. **Traer:** Ch., 12. **Treynor:** Ch., 5. **Washta:** Ch., 3. **Webster City:** Ch., 13.12. **Whiting:** Ch., 7.50.

Woman's Home Missionary Union of Iowa, through Congregational Conference. **Cedar Falls:** 3.85. **Charles City:** 2. **Cherokee:** 5.83. **Clinton:** 1.80. **Davenport:** Edwards, 1.95. **Des Moines:** Plymouth, 3.25. Waveland Park, 1.25. **Dubuque:** First, 5.60. **Eddyville:** 1. **Grinnell:** 5.48. **Independence:** 4.15. **McGregor:** 2. **Manchester:** 3. **Maquoketa:** 3.10. **Marion:** 80c. **Newell:** 2. **Oskaloosa:** 1. **Percival:** 1. **Perry:** 2.50. **Peterson:** 1.65. **Rockford:** 2.50. **Shenandoah:** 1.85. **Sioux City:** 1st Jr. C. E. Soc., 5. **Sioux Rapids:** 2.05. **Sloan:** 4.75. **Tabor:** 5. **Webster City:** 4.35. **Whiting:** 2.50. Total, $81.21.

WISCONSIN—$158.40.

Kenosha: First Ch., 25. **Menasha:** Ch., 11. **Milwaukee:** Grand Ave. Ch., 73.80. **Mukwonago:** Ch., 6.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas. **Beloit:** First ,7; Second, 6.40. **Burlington:** 3.50. **Clinton:** 6. **Delavan:** 2.20. **Madison:** First, 3.25. **Memomonie:** 12. **Mineral Point:** 1.25. **New Richmond:** 1. Total, $42.60.

MINNESOTA—$285.61.

Alexandria: Ch., 7.50. **Austin:** Ch., 7.08. **Barnesville:** Ch., 3.85. **Baudette:** Ch., 1.25. **Big Lake:** Ch., 10c. **Cass Lake:** Ch., 80c. **Detroit:** Ch., 2.35. **Dodge Center:** Ch., 50c. **Duluth:** Pilgrim Ch., 18.50. **Elk River:** Ch., 1.90. **Excelsior:** Ch., 1.50. **Faribault:** Ch., 11.50. **Fertile:** Ch., 25c. **Glyndon:** Ch., 7.33. **Graceton:** Ch., 25c. **Hancock:** Ch., 50c. **Hawley:** Ch., 1. **Hopkins:** Ch., 44c. **Hutchinson:** Ch., 6.25. **Lake City:** First Ch., 1.04. **McIntosh:** Ch., 1.25. **Mahnomen:** Ch., 11c. **Mankato:** First Ch., 91c. **Mapleton:** Ch., 1.22. **Marshall:** Ch., 7.55. **Minneapolis:** Bethany Ch., 30c; Bethany S. S., 25c; Fifth Ave. Ch., 5; First Ch., 3; Linden Hills, Ch., 2.65; Lowry Hill Ch., 3.35 Lyndale Ch., 1.78; Park Ave. Ch., 3.01; Plymouth Ch., 41.48; Vine Ch., 1.48; Ch., bbl. goods for Moorhead, Miss.; Rev. & Mrs. J. E. P., 25.75(20 of which for scholarships at Albuquerque, New Mexico, and 5.75 for Kings Mountain, N. C.). **Minnewashta:** Ch., 60c. **Pelican Rapids:** Ch., 1.18. **Pine wood:** Ch., 15c. **Princeton:** Ch., 8c. **St. Clair:** Ch., 10c. **St. Paul:** German Peoples Ch., 3.75; Immanuel Ch., 7.58; Olivet Ch., 7.50; Pacific C. E. Soc., 22c. **Sandstone:** Ch., 1.32; W. M. Soc., 25c. **Shevlin:** Ch., 15c. **Springfield:** Ch., 57c. **Waubun:** Ch., 65c. **Wayzata:** Ch., 5. **Williams:** Ch., 40c. **Wondell Brook:** Ch., 20c.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas. **Anoka:** 3. **Brainerd:** First, 54c. **Cannon Falls:** First, 31c. **Duluth:** Pilgrim, 1.35. **Ellsworth:** S. S., 14c. **Fairmont:** 60c. **Fergus Falls:** C. E., 1.20. **Garvin:** 27c. **Glencoe:** 1.62. **Glenwood:** 1.80. **Granada:** 72c. **Hopkins:** 18c. **Lake City:** First, 33c. **Madison:** 60c. **Mantorville:** 60c. **Marietta:** W. M. S., 27c; S. S., 34c. **Minneapolis:** Fifth Avenue, 3.15; Forest Heights, 2.57; Linden Hills, 90c; Lyndale, 2.76; Lynnhurst, 16c; Pilgrim, 1.68; Open Door, 90c; Park Ave., 1.50; Plymouth, 15.05. **New Ulm:** 1.50. **Northfield:** 6. **Pelican Rapids:** 45c. **St. Louis Park:** 18c. **St. Paul:** Immanuel, 1.53; Olivet S. S., 9.86. **Sauk Rapids:** 78c. **Sherburn:** 14c. **Sleepy Eye:** 12c. **South Park:** 38c. **Spring Valley:** 57c. **Stewartville:** 60c. **Winona:** 18. **Winthrop:** 28c. Total, $82.93.

MISSOURI—$362.16.

Kansas City: First Ch., 60; Westminster Benevolent Fund, for Straight College, 237.16. **Webster Groves:** First Ch., 65.

KANSAS—$45.60.

Onaga: Vienna Ch., 2. **Partridge:** Ch., 15.60. **Topeka:** Central Ch., 13. **Wichita:** E. J. D., for Straight College, 10; E. L. D., for Talladega College, 5.

NEBRASKA—$163.01.

Cambridge: First Ch., 32. **Curtis:** Ch., 8. **Hastings:** Ch., 39.50. **Inland:** German Ch., 4. **Lincoln:** The Vine Ch., 38.91. **Linwood:** Ch., 7.25. **Paisley:** Ch., 6.35. **Taylor: Jr.** C. E. Soc. & Friends, for Moorhead, Miss., 10. **Riverton:** Miss E .M., for Pleasant Hill Academy, 17.

NORTH DAKOTA—$34.58.

Elgin: Ebenezer Ch., 18; Elgin Ch., 6.21. **Forman:** S. S. ,for Fort Berthold Mission, 5.37. **New Leipzig:** Philadelphia Ch., 5.

COLORADO—$9.85.

Ault: Ch., 3.85. **Denver:** Third Ch., 6.

MONTANA—$29.80.

Crane: S. S., 80c. **Crow Agency:** Mr. & Mrs. V., for repairs, 25. **Froid:** Ch., 1.50. **Medicine Lake:** Ch., 2.50.

OKLAHOMA—$2.00.

Boley: Eureka Ch., 2.

NEW MEXICO—$35.00.

Seboyeta: B. C. B., for Rio Grande Industrial School, 35.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$261.38.

Alturas: Ch., 1.08. **Berkeley:** First Ch., 72.90. **Ferndale:** Ch., 7.81. **Grass Valley:** Ch., 2.32. **Lodi:** Ebenezer, Ch., 3.24. **Martinez:** Ch., 3.24. **Mill Valley:** Ch., 2.23. **Oakland:** First Ch., 40; Pilgrim Ch., 4.82; Plymouth Ch., 72.36. **Oleander:** Ch., 55c. **Pacific Grove:** Ch., 14.85. **Paradise:** Ch., 1.36. **Petaluma:** Ch., 4.17. **Pittsburg:** Ch., 87c. **Redwood City:** Ch., 13.50. **Rio Vista:** Ch., 94c. **Sacramento:** Ch., 2.97. **Santa Rosa:** First Ch., 1.45. **Sunnyvale:** Ch., 5.13. **Sunol: Glen:** Ch., 1.62. **Tipton:** Ch., 22c. **Tulare:** Ch., 3.75.

CALIFORNIA (Southern)—$590.64.

Bakersfield: First Ch., 10. **Barstow:** Ch., 1.26. **Buena Park:** Ch., 2.05. **Chula Vista:** Ch., 4. **Claremont:** Ch., 7.40; C. H. T., three boxes goods ,freight paid, for Straight College. **Graham:** Ch., 29c. **Hawthorne:** Ch., 1.16. **Long Beach:** Ch., 10.80.

Los Angeles: First, W. M. Soc., 14.08; Cradle Roll, 1; East Ch., 4.32; Mayflower Ch., 2.78; Vernon Ch., 4; Plymouth Ch., 5; Garvanza Ch., 5.36; Messiah Ch., 19.50; Bethany Ch., 3.07; Providence Ch., 1.80; Hollywood Ch., 2. **Maricopa:** Ch., 1.76. **National City:** Ch., 2.78. **Ontario:** Ch., 3.80. **Palms:** Ch., 2.36. **Pasadena:** First Ch., 5.30; Lake Ave. Ch., 25.61: Neighborhood (west) Ch., 35.36. **Paso Robles:** Ch., 1.32. **Pomona:** Ch., 15.68. **Rialto:** Ch., 6. **Ramona:** Ch., 3.77. **Redondo Beach:** Ch., 2.40. **Riverside:** Ch., 6.46. **San Diego:** La Jolla Ch., 6; Mission Hills Ch., 22.80. **San Jacinto:** Ch., 80c. **Saticoy:** Ch., 10.68. **Sierra Madre:** Ch., 1.80. **Whittier:** Ch., 6. **Long Beach:** Miss M. N. H., 100. **Los Angeles:** First Ch., 40. **Pasadena:** First Ch., 37.50. **Riverside:** Ch., 15. **Santa Ana:** Ch., 81.37. **San Diego:** First Ch., 31.22. **Whittier:** Ch., 25.

OREGON—$59.90.

Oregon City: Ch., 25.70. **Portland:** Highland Ch., 2.63; University Park Ch., 2.21. **The Dalles:** First Ch., 25. **St. Helens:** Ch., 4.36.

IDAHO—$3.20.

Kootenai: Ch., 3.20.

ARIZONA—$25.00.

Prescott: M. B. H., 25.

WASHINGTON—$29.96.

Anacortes: Ch., 2. **Medical Lake:** Ch., 1.60. **Pasco:** Ch., 2. **Port Angeles:** Ch., 2.56. **Richmond Beach:** Ch., 60c. **Seattle:** Oak Lake, Ch., 1.20. **Quincy:** Salams Ch., 10. **Pashastin:** Palestine Ch., 5. **Walla Walla:** G. P. S., 5.

THE SOUTH, &c.

VIRGINIA—$6.00.

Cappahosic: J. S., for Gloucester School, 50c. **Cash:** R. T. H., for Gloucester School, 1. **Gilmerton:** R. A. G., Sr., for Jos. K. Brick School, 1. **Mitchells:** A. S. F., for Gloucester School, 1. **Stony Point:** A. B., for Gloucester School, 2.25. **Whitestone:** R. M. W., for Gloucester School, 25c.

KENTUCKY—$7.30.

Berea: Union Ch., 5.

Through Ohio Woman's Home Missionary Union, Miss Mary H. Hutchison, Treas. **Newport:** L. A., 2.30.

NORTH CAROLINA—$56.80.

Charlotte: D. J. F., for Talladega College, 35. **Enfield:** Miss M. A., for Joseph K. Brick School, 5; B. L., for Joseph K. Brick School, 5. **Kings Mountain:** Miss E. G. S., for Lincoln Acad., 2.80. **Nashville:** J. B., for Joseph K. Brick School, 1. **Parmele:** D. J., for Joseph K. Brick School 5. **Whitakers:** T. C., for Joseph K. Brick School, 3.

SOUTH CAROLINA—$8.00.

Columbia: Rev. E. N. A., 5. **Greenwood:** E. A. M., for Gloucester School, 3.

TENNESSEE—$80.00.

Pleasant Hill: F. R. W., for Pleasant Hill Academy, 80.

GEORGIA—$25.30.

Andersonville: Ch., 3.80. **Atlanta:** Miss G. W., for Joseph K. Brick School, 5. **Beachton:** Ch., 2. **Oak Grove:** Ch., 8.75. **Thomasville:** Ch., 5.75.

ALABAMA—$23.16.

Athens: Sunday Offerings, for Trinity School, 15.16; Glee Club Concert, for Trinity School, 8.

MISSISSIPPI—$25.00.

Mound Bayou: Mrs. E. B., through Straight College Co-operative Club, bed, mattress, etc., for Straight College. **Tougaloo:** Union Ch., for Tougaloo College, 25.

TEXAS—$1.50.

Roxton: Ch., 1.50.

FLORIDA—$19.50.

Ocala: Ocala Iron Works, for Fessenden Acad., 10; Gerigs Drug Co., for Fessenden Acad., 5.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treas. **Orange City:** Aux., 4.50.

Summary of Receipts for November, 1918.

Donations	$12,564.32
Legacies	6,234.42
	$18,798.74

Summary of Receipts Two Months From October 1 to November 30, 1918.

Donations	$25,290.58
Legacies	12,588.32
	$37,878.90

Endowment Funds.

Strong Memorial Fund, add'l	$ 887.72
Brooklyn, N. Y., Estate of Julia A. Merrill, The Julia A. Merrill Fund, additional	$1,500.00

The Daniel Hand Fund Endowment

Estate of Daniel Hand, Detroit, Mich., additional	$ 222.75

Congregational Education Society

S. F. Wilkins, *Assistant Treasurer* - 14 Beacon Street, Boston, Mass.

Receipts, October, 1918

ALABAMA—$7.00.

Glenwood: 1. **Hanceville:** 1. **Hartford:** 1. **Headland:** 1. **Luverne:** 1. **Thorsby:** 2.

CALIFORNIA (Northern)—$183.38.

Legacy

Estate Mary E. Denison, Los Angeles, 1,045.21.

Adin: 1.30. **Alturas:** 53c. **Auburn:** 1.30. **Bay Point:** 78c. **Berkeley:** A Friend, 5; 1st, 23.40: Park, 1.30: North, 4.77. **Campbell:** 3.90. **Ceres:** 3.88. **Cloverdale:** 1.17. **Eureka:** 2.46. **Ferndale:** 40c. **Fresno:** 1st, 3.30. **Grass Valley:** 1.17. **Lodi:** 4.87. **Martinez:** 9.79. **Oakland:** Pilgrim, 75c; Fruitvale, 1.50; Olivet, 24c. **Pacific Grove:** 3.57. **Palo Alto:** 3.45. **Paradise:** 48c. **Petaluma:** 5.18. **Pittsburg:** 35c. **Redwood:** 3.25. **Rio Vista:** 23c. **Sacramento:** 1.62. **San Francisco:** Mission, 10; Bethany, 65c; Italian, 13c; Spanish, 13c. **San Rafael:** 10c. **Santa Cruz:** 6.27. **Santa Rosa:** 1.39. **Saratoga:** 3.96. **Soquel:** 90c. **Stockton:** 68c. **Tipton:** S. S., 37c. **Weaverville:** 18c.

Woman's Home Missionary Union. Alturas: 28c. **Auburn:** 20c. **Bay Point:** 12c. **Berkeley:** 1st, 3.60; Park, 20c; North, 1.41; Bethany, 8c. **Big Valley:** 9c. **Bowles:** 5c. **Campbell:** 60c. **Ceres:** 61c. **Cloverdale:** 34c. **Eureka:** 62c. **Ferndale:** 1.44. **Fres-**

no: 68c. **Grass Valley:** 38c. **Guernsville:** 16c. **Kenwood:** 5c. **Lockford:** 34c. **Lodi:** 75c. **Loomis:** 39c. **Martinez:** 32c. **Mill Valley:** 8c. **Niles:** 30c. **Oakland:** 1st, 22.72; Pilgrim, 1.66; Friutvale, 25c; Grace, 20c; Plymouth, 7.15; Japanese, 4c; Olivet, 8c. **Pacific Grove:** 1.12. **Palermo:** 12c. **Palo Alto:** 38c. **Paradise:** 18c. **Petaluma:** 61c. **Pittsburg:** 16c. **Porterville:** 43c. **Redwood:** 1. **Ripon:** 7c. **Sacramento:** 85c. **Salida:** 10c. **San Francisco:** 1st, 2; Mission, 24c; Bethany, 30c; Ocean View, 12c; Italian and Spanish, 8c. **San Jose:** 2.29. **San Juan:** 6c. **San Mateo:** 20c. **San Rafael:** 5c. **Santa Cruz:** 4.50. **Saraoga:** 2.28. **Sebastopol:** 5c. **Sonoma:** 80c. **Soquel:** 36c. **Stockton:** 1.90. **Suisun:** 41c. **Sunnydale:** 38c. **Sunol Glen:** 8c. **Tipton:** 14c. **Tulare:** 50c. **Weaverville:** 3c. **Woodland:** 4c.

COLORADO—$79.55.

Ault: 2.60. **Denver:** Ohio Valley, 27. **Englewood:** 4. **Lyons:** 1.80. **Manitou:** 3. **Montrose:** 3.50. **Wellington:** 2.70.

Woman's Home Missionary Union. Boulder: 1.35. **Briggsdale:** 70c. **Collbran:** 65c. **Colorado Springs:** 1st, 6; 2nd, 1.05; Pilgrim, 20c. **Denver:** 1st, 1.75; 3rd, 50c; Plymouth, 4.20; Tabernacle 50c; North, 35c; Berkeley, 35c. **Eaton:** 2. **Flagler:** 1.40. **Grand Junction:** 75c. **Greeley:** 8.05. **Hayden:** 1.05. **Montrose:** 1.75. **Pueblo:** 1st, 1.30; Minnequa, 1.05.

CONNECTICUT—$1121.43.

Bridgeport: United, 123.66. **Brookfield:** 12. **Canaan:** Pilgrim, 6. **Hartford:** Asylum H., 50; Warburton, 11. **Ivoryton:** 8.88. **Milford:** 1st, 16.50. **Montville:** 1st, 4. **New Britain:** 1st, 100. **New Haven:** Redeemer, 12.13. **Plainville:** 25.14. **Sherman:** 10. **Simsbury:** 1st, 3.59. **So. Manchester:** 13.50. **Unionville:** 5.40. **Warren:** 3.50. **Waterbury:** 2nd, 612.38. **Windham:** 1st, 25.

Woman's H. M. U. Bloomfield: 3. **Hartford:** 4th, 9.50. **Plainville:** 7. **Rockville:** 20. **Somerville:** 2.21. **Southington:** 8.32. **So. Manchester:** 2.75. **Terryville:** 5. **Watertown:** 3.97. **West Hartford:** 17.

DISTRICT COLUMBIA—$38.50.

Washington: 1st, 38.50.

FLORIDA—$6.00.

Key West: 6.

ILLINOIS—$245.23.

Atkinson: 4.50. **Carpentersville:** 4.20. **Chicago:** New 1st, 7.38; Crawford, 2. **Depue:** 96c. **Glen Ellyn:** 27. **Half Day:** 2.14. **Highland:** 5. **La Grange:** 1st, 25. **La Harpe:** 5. **La Salle:** 4. **Lodu:** 2.15. **Paxton:** 2.82. **Roseville:** 2.80. **Wataga:** 2.50. **Winnetka:** 39.69. **Wyanet:** 17.

Woman's Home Missionary Union. Avon: 1. **Beardstown:** 3. **Big Woods:** 50c. **Bowmanville:** 2. **Chicago:** New 1st, 75c; Summerdale, 50c; Wellington Av., 86c. **Dallas City:** 1. **Decatur:** 1. **Evanston:** 1st, 35. **Illini:** 50c. **Mendon:** 10.34. **Oak Park:** 4th, 50c. **Olive:** 77c. **Plainfield:** 5. **Polo:** 50c. **Sandwich:** 5. **Spring Valley:** 3. **Thawville:** 50c. **Wataga:** 1. **Western Springs:** 10.37. **Winnebaga:** 2. **Winnetka:** 4. **Woodstock:** 2.

INDIANA—$18.93.

Fairmount: 35c. **Gary:** 10.46. **Indianapolis:** 1st, 2.52. **Marion:** 2.10. **Terre Haute:** 3.50.

IOWA—$108.69.

Cedar Rapids: 1st, 3.80. **Decorah:** 2.31. **Dubuque:** 5.67. **Iowa City:** 8.12. **Lewis:** 3. **Luzerne:** 1. **Manchester:** 4. **Manson:** 10. **Maquoketa:** 2. **Monona:** 1. **Moorland:** 3. **Percival:** 1. **Peterson:** 3.80. **Sloan:** 1.60.

Womans' H. M. U. Clear Lake: 1.40. **Creston:** 11.50. **Denmark:** 1. **Grinnell:** 28.82. **McGregor:** 1.37. **Miles:** 5. **Nashua:** 1.80. **Oakland:** 1.50. **Oskaloosa:** 1. **Ottumwa:** 2.

KANSAS—$86.69.

Bazine: St. Paul, 4. **Hiawatha:** 5. **Lenora:** 4. **Olatha:** 2.25. **Paola:** Plymouth, 5. **Topeka:** Indianola, 7.

Womans' H. M. U. Alton: 2.48. **Chapman:** 1.20. **Emporia:** 1st, 2. **Fredonia:** 40c. **Hiawatha:** 3. **Kerwin:** 1. **Lawrence:** 7.50. **Leona:** 2.77. **Olatha:** 5.66. **Oneida:** 20c. **Pauline:** 20c. **Plevna:** 7.20. **Sabetha:** 4. **Seabrook:** 2.60. **Sedgwick:** 2.90. **Topeka:** 1st, 3.40; Central, 2.80. **Wichita:** Plymouth, 1.33; Fairmount, 6.80; Fellowship, 1.40.

MAINE—$62.30.

Ashland: 4.54. **Bangor:** 8.61. **Brewer:** 1st, 2.30. **Bristol:** 1. **Burlington:** 1. **Lewiston:** Pine St., 6. **Lovell:** 2. **Orono:** 4. **Saco:** 1st, 12.33. **Waterford:** 3. **Woodsford:** 8.52.

Woman's H. M. U. Portland: Woodsford, 4.44. **Skowhegan:** 90c. **Turner:** 1.95. **Westbrook:** 1.71.

MASSACHUSETTS—$1504.69.

Andover: Union, 6.69. **Beverly:** 13.12. **Boston:** So. B. Phillips, 15; Baker, 1.10. **Braintree:** 1st, 6.50. **Brookline:** Harvard, 100. **Cambridge:** Pilgrim, 8.45. **Dorchester:** Second, 12.13. **Easthampton:** 1.75. **East Northfield:** 42.85. **Fall River:** 20.47. **Florence:** 7.50. **Granby:** 3.67. **Greenfield:** 1st, 2.75; 2nd, 16. **Hadley:** 1. **Hatfield:** 29. **Holyoke:** 2nd, 56.25. **Haverhill:** Bradford 1st, 26.24; Centre, 6.30; Riverside Meml., 5.50. **Lawrence:** United, 11.88. **Leominster:** 6.90. **Medford:** Mystic, 7.49. **Methuen:** 1st, 12.96. **Montague:** 3.14. **Northampton:** Edwards, 20.20. **Northbridge:** Village, 416. **Norwood:** 1st, 11. **Petersham:** 10. **Quincy:** Bethany, 3.65. **Waltham:** First, 15.82. **Warren:** 4.28. **Webster:** 1st, 9.50. **Wellesley Hills:** 1st, 71.27. **Westfield:** 1st, 25. **West Upton:** 1st, 1.88. **Whitman:** 6.32. **Whitinsville:** 4.16. **Williamsburg:** 25. **Winchester:** 1st, 56.33. **Woburn:** Montvale, 2.75. **Worcester:** Piedmont, 46.

Woman's Home Missionary Union, 355.

MICHIGAN—$23.13.

Benton Harbor: A Friend, 2. **Breckenridge:** 1.10. **Columbus:** 4.03. **Gaylord:** 1. **Lewiston:** 1. **Merrill:** 5.50. **Romeo:** 1.75. **Watervliet:** 6.75.

MINNESOTA—$88.24.

Brainerd: 60c. **Cannon Falls:** 36c. **Duluth:** Pilgrim, 1.50. **Garvin:** 30c. **Glencoe:** 37c. **Hopkins:** 20c. **Lake City:** 37c. **Minneapolis:** Plymouth, 19.70; Park, 1.57; Pilgrim, 1.87; Open Door, 1; 5th Ave., 3.50; Forrest Hts., 2.86; Linden Hills, 86c; Lynnhurst, 18c. **Oak Mound:** 2. **Pelican Rapids:** 50c. **Sleepy Eye:** 14c. **St. Louis:** Park, 20c. **St. Paul:** Immanuel, 1.70. **Sherburn:** 15c. **Spring Valley:** 64c. **Winthrop:** 32c.

Woman's H. M. U. Austin: 3.74. **Brainerd:** 89c. **Cable:** 20c. **Crookston:** 3.53. **Edina:** 46c. **Fairmont:** 1.43. **Lake City:** 25c. **Minneapolis:** Plymouth, 21.15; Park, 2.30; Lyndale, 3.40; Bethany, 20c; Linden Hills, 1.28. **Montevideo:** 2.04. **Orrock:** 20c. **Ortonville:** 66c. **St. Paul:** St. Anthony Pk., 3.19; University Av., 45c. **Snake River:** 18c. **Waseca:** 1.70.

MISSOURI—$27.00.

Lebanon: 20. **Springfield:** 7.

MONTANA—$4.60.

Crane: 1.85. **Medicine Lake:** 1.75. **Ringling:** 1.

NEBRASKA—$1070.27.

A Friend: 15. **Ashland:** 7.80. **Bladen:** 1.75. **Blair:** 75c. **Brunswick:** 15c. **Germantown:** Union, 1.12; German, 2.06. **Have-**

lock: 50c. **Lincoln:** First, 16.31; Vine, 9.92. **Omaha:** A Friend, 5. **Weeping Water:** 3.42. **Wilcox:** 4.37. **York:** German, 2.12. Additional on apportionment, '18, 1000.

NEW HAMPSHIRE—$65.93.

Amherst: 4.92. **Canterbury:** 3. **Concord:** 10.03. **East Sullivan:** 1. **Keene:** First, 30. **Lancaster:** 1.90. **Salisbury:** 1. **Walpole:** 2.65. **West Rindge:** 6.25.

F. C. & H. M. U. Campton: 73c. **Claremont:** 1.95. **Franconia:** 15c. **Tamworth:** 72c. **Walpole:** 1.02. **West Lebanon:** 60c.

NEW JERSEY—$49.41.

Paterson: 3. **River Edge:** 3.86.

Woman's H. M. U. Baltimore, Md.: 30c. **Bound Brook:** 60c. **Cresskill:** 4c. **Chatham:** 45c. **Cedar Grove:** 10c. **Closter:** 10c. **Elizabeth:** 3c. **East Orange:** 1st, 1.77; Trinity, 80c. **Frostburg:** 6c. **Glen Ridge:** 3.60. **Grantwood:** 35c. **Jersey City:** 1st, 60c; Waverly, 7c. **Montclair:** 1st, 7.34; Watchburg Av., 85c. **Newark:** Jube Meml., 1.04; Belleville, 63c. **Nutley:** 75c. **Orange:** Highland Av., 58c. **Passaic:** 25c. **Patterson:** 60c. **Plainfield:** 2.40. **Rutherford:** 15c. **Upper Montclair:** 5. **Unionville:** 6c. **Verona:** 4.88. **Washington:** First, 3.37; Mt. Pleasant, 2.35; Ingram Meml., 1.08. **Westfield:** 2.05. **Woodbridge:** 30c.

NEW YORK—$213.11.

Amber: 40c. **Bridgewater:** 3.25. **New York:** Flatbush, Brooklyn, 32.98; Lewis Ave. Brooklyn, 6. **Canandaigua:** 1st, 25. **Franklin:** 11.26. **Gloversville:** 70. **Homer:** 37.08. **Hopkinton:** 1.59. **Keene Valley:** 1.80. **Lake View:** 65c. **Riverhead:** 2.76. **Syracuse:** 48c. **Walton:** 4.61. **White Plains & Scarsdale:** 15.25.

NORTH CAROLINA—$3.90.

Fayetteville: 2.40. **Kings Mountain:** 60c. **Lowell:** 30c. **Bedalia:** 60c.

NORTH DAKOTA—$67.16.

Anamoose: 4. **Crary:** 2.50. **Cummings:** 1. **Dawson:** 1. **Drake:** 1.20. **Foxholm:** 1. **Gackle:** 18.46. **Granville:** 2. **Harvey:** 10. **Lignite:** 1. **Manvel:** 2. **Oriska:** 4. **Sawyer:** 2. **Stady:** S. S., 1.

Woman's H. M. U. Cando: 10. **Pierce:** 1. **Fargo:** 1st, 5.

OHIO—$414.60.

Amherst: 11.35. **Akron:** West, 10.50. **Canton:** 2.35. **Chillicothe:** Plymouth, 10. **Cleveland:** Archwood, 20; Euclid, 2.15; 1st, 3.24; Grace, 30c; Hough Av., 7.52. **Columbus:** First, 10; Plymouth, 10; South, 1.65. **Cuyahoga Falls:** 2.30. **Eagleville:** 3.53. **Elyria:** 16.39. **Florence:** 75c. **Garrettsville:** 5.25. **Geneva:** 4.70. **Gustavus:** 3.82. **Marietta:** 6.41. **Newark:** 1.55. **North Olmsted:** 6.60. **Sandusky:** 1st, 5.24. **Sullivan:** 7. **Toledo:** Wash. St., 3.09. **Youngstown:** Plymouth, 14.50.

Woman's H. M. U. Akron: West W. M. S., 3.60. **Andover:** W. M. S., 2.34. **Ashland:** W. A., 1.80. **Ashtabula:** First W. G., 2.02. **Austinburg:** W. M. S., 1.08. **Belpre:** W. M. S., 48c. **Berlin Heights:** M. S., 18c; S. S., 60c. **Brownhelm:** W. M. S., 72c. **Brookville:** W. S., 47c. **Burton:** W. S., 60c. **Ceredo:** W. Va., M. S., 36c; S. S., 36c. **Chillicothe:** 1.20. **Cincinnati:** Lawrence, 96c. **Claridon:** W. S., 96c. **Cleveland:** Archwood S. S., 10; Bethany W. M. S., 1.20; Collinwood, 2.88, E. View W. A., 12c; Euclid 96c; Euclid W. M. A., 13.75; Euclid Y. L., 2.75; 1st W. A., 1.76; 1st S. S., 2.36; Grace W. S., 1.11; Highland W. A., 60c; Mt. Zion M. S., 5; North L. A., 60c; Park W. A., 2.06; Park S. S., 1.44; Pilgrim P. W., 7.92; Womans' Miss. Conf., 60c. **Columbus:** Grandview W. S., 1.68; Mayflower L. M. S., 96c; Mayflower S. S., 35c; Wash., 95c. **Conneaut:** W. H. M. S., 4.62. **Cuyahoga Falls:** L. M. S., 90c; S. S., 60c. **East Cleveland:** Calvary, 99c; East, 2.76. **Elyria:** 13.20. **Fairport:** 60c. **Florence:** W. S., 50c. **Garrettsville:** M. S., 1.92. **Hamilton:** L. S., 72c. **Hudson:** W. M. S., 5. **Huntsburg:** L. A. S., 21c. **Huntington:** W. Va., M. S., 1.20; S. S., 1.35. **Ironton:** W. M. S., 96c. **Lakewood:** L. G., 2.04. **Lorain:** 1st W. A., 3. **Madison:** W. S., 1.52; S. S., 30c; Y. L., 15c. **Marietta:** 1st W. M. S., 10.40; Harman H. M. S. 168; Second S. S., 48c. **Mt. Vernon:** M. S., 3. **Mansfield:** Mayflower W. G., 1.68. **Marblehead:** L. A. S., 93c. **Marysville:** W. S., 5.76. **Newark:** Plymouth W. A., 90c; S. S., 2.48; M. B., 19.20. **Newton Falls:** W. M. S., 1.68. **New London:** W. A., 64c. **No. Madison:** 24c. **No. Olmstead:** L. A., 69c. **No. Ridgeville:** 1.20. **Norwalk:** 2.33. **Painesville:** W. A., 3; S. S., 2.10. **Ravenna:** W. M. S., 5.04. **Rock Creek:** W. S., 57c; S. S., 72c. **Rockport:** L. A. S., 4.08. **Radnor:** L. A., 1.80. **Shandon:** W. U., 1.20. **Springfield:** 1st W. M. S., 5.88; Lagonda W. M. S., 2.77; Lagonda S S., 36c. **Sylvania:** L. A. S., 27c. **Toledo:** Plymouth L. M. S., 84c; Point Pl. D. S., 1.20; Second J. M. S., 2.64; Wash. W. A., 22; Park S. S., 18c; Pilgrim S. S., 36c. **Tallmadge:** S. S., 1.20. **Twinsburg:** W. S., 1.50; S. S., 1.56. **Unionville:** W. M. S., 72c. **Vermillion:** L. M. S., 95c. **Wakeman:** M. S., 3. **Wellington:** W. A., 2.16; M. B., 24c. **Winsfield:** M. S., 1.08. **Youngstown:** Elm H. & F. M. S., 2.64; Plymouth L. M. S., 1.44. **Andover:** W. M. S., 2.34. **Berlin Heights:** M. S., 18c; S. S., 60c. **Burton:** W. S., 60c. **Ceredo:** W. Va., M. S., 36c; S. S., 36c. **Chillicothe:** 1.20. **Cleveland:** Bethany W. M. S., 1.20.

OKLAHOMA—$35.43.

Kingfisher: 11. **Lawton:** S. S., 20c. **Manchester:** 4. **Okarche:** 4. **Oklahoma City:** Pilgrim, 8. **Vinita:** 2.80.

Woman's H. M. U. Hennessey: 82c. **Lawton:** S. S., 3c. **Manchester:** 1. **Medford:** 1.08. **Vinita:** 80c. **Oklahoma City:** Pilgrim, 1.70.

OREGON—$23.32.

Beaver Creek: 4. **Cedar Mills:** 7. **Portland:** 2nd Ger., 8. **Salem:** Central, 3. **Smyrna:** 1.32.

PENNSYLVANIA—$11.30.

Glenolden: 5. **Riceville:** 1.30.

Woman's H. M. U. Lansford: 5.

RHODE ISLAND—$52.34.

Central Falls: 17.17. **Newport:** 4.87. **Providence:** Beneficent, 28.80; Free Evan., 1.50.

SOUTH DAKOTA—$14.80.

Armour: 3.28. **Huron:** 4.90. **McLaughlin:** 2. **Mobridge:** 1.40. **Redig:** 1.40. **Yankton:** 1.82.

TEXAS—$29.36.

Dallas: Central, 14.06 Central S. S., 15.30.

UTAH—$4.00.

Salt Lake City: Phillips, 4.

VERMONT—$25.34.

Benson: 6.11. **Dummerston:** 3.17. **No. Bennington:** 4.85. **No. Thetford:** 5.33. **St. Johnsbury:** South, 1. **Waitsfield:** 4.88.

WEST VIRGINIA—$11.20.

Ceredo: 1.20. **Huntington:** 1st, 10.

WASHINGTON—$2.65.

Woman's Home M. U. Colville: 20c. **Everett:** 62c. **Spokane:** Plymouth, 50c; Westside, 25c. **Tacoma:** 1st, 1.08.

Totals

Contributions	$5,698.88
Legacy	1,045.21
Grand Total	$6,744.09